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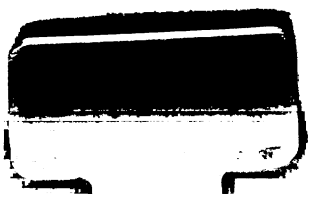

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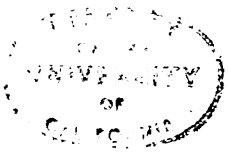

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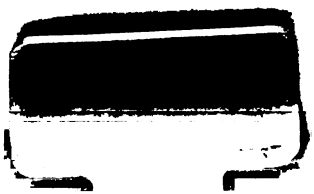

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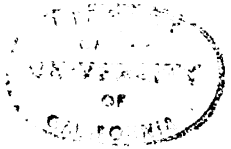

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AND

LEGISLATION

THE ENDEAVOR TO HANDICAP TRUTH
EDWARD A. KIMBALL

CHRISTIAN SCIENCE AND LEGISLATION
JUDGE CLIFFORD P. SMITH

CHRISTIAN SCIENCE: A PRACTICAL RELIGION
JUDGE SEPTIMUS J. HANNA

TOGETHER WITH
TESTIMONIES, EDITORIAL COMMENTS
AND APPENDIX

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
250 HUNTINGTON AVE., BOSTON, MASS.
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INTRODUCTION.

THE history of the human race declares that for ages humanity has been sick. During all these ages it has been conceded that a sick man has a right to try to get well and to succeed if possible. By common consent he has been accorded the right to choose a remedy. There never was a time when this right of choice was not of importance to him, or when he was willing that it should be molested. . In the exercise of this volition he has resorted to every conceivable curative system or venture, and to all the ways and means that the human mind could discover or invent.

Of all these innumerable endeavors or systems, but one has given evidence of infallibility. Christ Jesus healed the multitudes of all manner of diseases, spontaneously, instantly. All other methods except his have been manifestly fallible and uncertain; all have been experimental, inadequate, and more or less disappointing, and strange to say, the different systems and theories which professedly have had one common object; namely, the healing of the sick, have ever been in a state of antagonism toward each other.

Of the vast array of systems which are palpably fallible and uncertain, the drugging or medical system during recent centuries has attracted to itself a large number of adherents, and established itself in popular sanction. In consequence of this, the medical profession has secured certain forms of recognition and legislation which invest it with quasi-administrative or official functions and influence of a legal nature, and these phases of delegated authority have been made to appear as though they constituted a monopoly or preferment, in behalf of which there has been a continuing clamor for new legislation and exclusive privileges. There is no objection to legislative enactments calculated to regulate the practice of medicine. This practice, which is tentative and uncertain, offers a large field for the operations of the charlatan and the malpractitioner; moreover, the remedies used are largely poisonous, and it is desirable that the use of poisons be confined to those who best understand the danger of their use and who will do the least harm.

The medical system, conscious of the vast possibilities of mischief and abuse which its fallible theory and practice afford, and finding itself incapable of purging itself of ignorant and iniquitous practice, has appealed to the law-making power to restrain or repress the dangerous thing within itself which it has no inherent power to regulate or eliminate. No well-ordered person objects to a response in kind to such an appeal, but in consequence of the semblance of approval which it assumes is involved in such legislation, the medical profession has in the past arrogated to itself the privilege of regulating or suppressing, not only the adherents of its own ever-changing theories, but also of prohibiting or regulating every other curative system and endeavor and the adherents thereof. Unable to purge or restrain itself, it supplicates the State to restrain it by law and then asks for another law that shall make it the criterion for all other curative agencies.

This book is issued for the purpose of submitting the proposition that such attempts at molestation, persistently repeated by a system which contains within itself the most violent antagonisms and antipathies, constitute an utter perversion of the genius of medical legislation. We submit that such attempts are not essential to the conservation of human interests, but on the contrary are offensive and intolerable instances of class legislation, calculated to grant a monopoly and to annul or curtail legitimate individual freedom of choice in matters that concern the weal or woe of the individual man.

It is the boast of the American citizen that the supreme glory of American law lies in the fact that it ordains and emphasizes the largest possible range of individual opportunity, privilege, and self-government that is consistent with the general welfare of its people, and provides within itself a safeguard against the attempted abridgment of those liberties. In disregard of this vital provision and declaration of constitutional law and national policy, the medical system has sought through legislation to obstruct or prevent the activity of every curative system unlike itself. In accordance with this inveterate habit, it has asked nearly every

legislature of the United States to prohibit the practice of Christian Science Mind-healing.

Recognizing the fact that the ultimate of all such legislation in effect would prostrate the right of an individual choice or election, the law-making departments of these States have invariably refused to enact such laws, and in some instances have stigmatized the attempted procurement thereof as an ignobly conceived effort at class legislation. We submit that the answer of the legislatures of America is a palpable advertisement of their determination not to declare by law that their citizens may not have recourse to Christian Science practice and of their conviction that such a law would be unconstitutional and evil.

It would seem to be proper and deferential to accept these avowals on the part of the various legislatures which have so definitely declared their convictions; but on the contrary, the drugging system, by a concert of action and by means of a subtle ruse, is seeking to beguile the legislatures into the committal of an act which would stultify and undo their avowed convictions and policy. This ruse is in the form of a proposed law requiring that all persons who profess to heal the sick must be examined by medical doctors as to their fitness, and be subject to punishment if they practise their art without the sanction of a board of physicians.

The object of such legislation is first to disqualify all practitioners of Christian Science and second to alienate or annul the right of all Americans to invoke the aid of this practice in case of need or desire.

For the reason that this menace to constitutional rights is impending, the reader is asked to consider the fixed and irresistible facts of Christian Science healing. Millions of instances of cure already have occurred, and practically every disease heretofore accounted incurable has been overcome through this Science. A number of statements of such cures are presented herein. The number might be increased indefinitely, but the object has been to present a few instances of well-known and reputable people who had previously been in charge of physicians and who had been pronounced incurable.

The main object, however, in publishing this book, is to present a legal analysis of the subject by Judge Clifford P. Smith, one of the active members of the Iowa judiciary. Judge Smith, who is a resident of Mason City, Iowa, has been a Christian Scientist for many years, and possesses the practical and legal knowledge essential to an adequate discussion of the issues involved. His paper is supplemented by citations from veto messages, and by selections from newspaper editorials and other published articles and comments.

It will be obvious to the reader that an adequate presentation of so large a theme in so small a book is impossible, but it is issued with the knowledge that a perusal of its contents will surely excite some consideration of the following questions, which are evidently of profound importance to all mankind:—

If the alleged facts of Christian Science healing be true, is such efficacy of value and consequence to the people who have been healed? If Christian Science practice is resulting in the cure of thousands of instances of so-called fatal disease, would it be well to continue its beneficial activity, or should it be prevented or obstructed? If you yourself were sick, and had in vain made every other effort to recover, do you think you ought to have the right to invoke the aid of Christian Science, as a last resort? Would you be reconciled, in the hour of your extremity, if you were to be deprived of this possible opportunity to live by such a manipulation of the subtleties of legislation that no Christian Scientist was permitted to minister to you without being accounted a criminal and placed under penalty for the violation of law?

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Christian Science and Legislation.

THE ENDEAVOR TO HANDICAP TRUTH.

[Extract from a lecture delivered in California.]

EDWARD A. KIMBALL.

THE people of California are rejoicing over the achievements of Mr. Burbank, the illustrious citizen of this State who has wrought such wonderful transformations in the vegetable kingdom. It is estimated that the changes which he has already effected in the structure, tissue, and habits of many plants and trees will eventually add millions of dollars annually to the value of these products. The transformation of the potato plant, whereby it will not only increase its product, but furthermore will bear its fruit on the vine, instead of in the earth, is one of hundreds of marvels; but perhaps the one of most curious interest to the people of the Pacific Coast is the change effected in the cactus plant.

Nearly a million square miles of American desert are incapable of sustaining animal life because there is no rainfall to co-operate with the soil. The sage-brush and the cactus, the prolific offspring of this dry and desolate expanse, have never afforded sustenance to man or beast. Within a short time Mr. Burbank has not only transformed the fruit of the cactus so that it will be satisfying and nutritious, but he has also eliminated from the body of the plant the sharp spines which have heretofore rendered access to the fruit well-nigh impossible. Remembering that he is the first and only person in the world who has done these things, I ask you to consider this question: "Why did no one ever do them before?" The one answer and the one reason is that no one ever knew enough; likewise it may be said that for thousands of years none of the wise men ever knew enough to have a sewing-machine, a railway, or a telephone.

Mr. Burbank's discoveries have come to the world as a surprise. They have not only supplanted the old theories,

and revolutionized methods and practices, but what is most significant is the fact that they are largely contrary to the books, contrary to the schools, contrary to the professors of horticulture and the theories of florists, and contrary to what have been called the laws of nature and the fixity of material things. He has changed tissue, structure, form, color, habit, size, and function, and has dominated many kinds of objectionable and offensive conditions and objects.

In order to do this it was first necessary for him to know somewhat concerning the essential laws that lie back of the entire work, and to discover the *modus operandi* which enabled him to transform, overturn, and rehabilitate. In doing this he came upon that which was before Adam, and which would have been available to Moses, Plato, Cicero, Cæsar, Charlemagne, Napoleon, Shakespeare, Macaulay, Franklin, or Washington, if they had only known enough to make the same discovery.

I speak of this celebrated man, who is awakening the world to the realization of possibilities that heretofore have been unknown or denied,—this man who is doing wonders for the potato plant and eliminating the spines from the body of the prickly pear,—because I am to speak also of an illustrious woman, whose discoveries and achievements are doing wonders for tormented men and women, and eliminating malignant cancers, inaccessible tumors, and other offensive objects and conditions from the body of humanity.

These wonders have been accomplished because Mrs. Eddy brought to light that which was existent before Adam or any one else; namely, the Science of being and the divine Principle thereof. It was essential also for her to discover the laws which govern in the case, and the rule or *modus operandi* of their action, and to demonstrate, by numerous and incontestable proofs, the verity of the discovery. After all this was done she published Christian Science to the world, and taught thousands of people concerning the Principle and practice of Christian Science Mind-healing, and it is interesting to note that in her earliest works, written thirty years ago, she prophetically indicated such possibilities as are being wrought out by Mr. Burbank, as well as

many other changes that will yet take place. Now please observe a certain analogy presented by these two instances of discovery and proof. Like Mr. Burbank's achievements, Mrs. Eddy's message and proofs came as a surprise; they, too, were contrary to the books, contrary to the schools, contrary to the professors and their theories; contrary to what people have supposed they ought to believe, and they even seemed to be contrary to nature and its laws and to the inexorable trend of matter. They were contrary, indeed, to nearly everything except the law-fulfilling demonstrations of Christ Jesus and his declaration that God is, through law, the natural healer of the sick.

Never since the advent of the drugging system has it healed a single instance of malignant cancer. Owing to the discovery by Mrs. Eddy, and to the instructions which she has imparted to others, hundreds of malignant cancers have been healed through Christian Science practice.

With the demonstrations of Mr. Burbank before your thought, I ask you to remember that a demonstrable science should not be ignored or persecuted simply because its phenomena are new and surprising; their explanation being contrary to the various theories, and contrary to the methods which have been tried and have failed.

Now that I am touching on these matters I am tempted by a few questions, which as I thus speak surge to the front with considerable insistence, and I will ask you to consider them incidentally. What would you think if the horticulturists of California were to ask the State of California, by its legislative act, to repress Mr. Burbank and his innovations? Failing to accomplish such an attempt, what would you think if they were to ask the legislature to require that before being allowed to practise his art, this man, who knows how to do these things, should be obliged to study the methods of, and pass an examination before, a State Board of Horticulturists, who never did them and do not know how to do them?

What do you think of the effort on the part of the medical profession to induce the legislature of California to prohibit Christian Science Mind-healing, which has accomplished the

cure of practically every so-called fatal disease? Failing to secure such prohibition from the legislature, what do you think of their effort to have the legislature require that the people who have cured malignant cancers shall be obliged to study the methods of, and be examined by, a State Board of Health, the members of which have never cured a malignant cancer and do not profess to know how to do it? Moreover, what would you say if you were quite familiar with the fact that the Boards of Health include both allopathic and homœopathic professors, who disagree so largely among themselves, concerning theory and practice, that one school administers on an average a million times as much medicine as is administered by the other in each case treated?

The theories exploited by these two schools concerning the cause and cure of disease differ radically, and the antagonisms thereof are fundamentally irreconcilable. Nevertheless there are enough points of common agreement and common interest to enable them to tolerate the enforced membership of each other on the Boards of Health.

The theory of Christian Science concerning the cause and cure of disease is likewise radically different from those I have mentioned, and it certainly ought to be different if it is to succeed where they have failed. The points of agreement between them and Christian Science are so few that the different systems cannot possibly co-operate, and we freely admit that an analytical examination would show definitely that Christian Science practice cannot be guided by the theory and practice of either school, and that to be guided by the theories of both of them would be simply impossible.

According to Christian Science, the drugging system, which takes no cognizance of the mental, spiritual, moral, or immoral nature of the patient, is *ipso facto* radically defective and inferior, and we admit that the adherents of that system would not be satisfied with the examination of a Christian Scientist, who knows that in the mental realm are the most potential causes of bodily impairment and degradation.

The practice of Christian Science projects upon the world

the following inquiries: Is this practice beneficial; does it constitute a successful curative agency; is it equal to, or superior to, other systems that are tolerated or sanctioned; does it promise results that are to be desired, and does it to a reasonable extent fulfil its promise; and, finally, has a citizen of the United States a right to invoke its aid in case of sickness? The world, which needs greatly to scrutinize these questions and to make the most exhaustive examination of facts, is gradually getting its answer; and when the facts become familiar to the legislator he will discern instantly that a medical examination of a Christian Scientist would be incongruous in the extreme, and would be scientifically intolerable for the reason that the medical doctors do not understand the theory, practice, or success of Christian Science healing.

The medical professors know very well that Christian Scientists will not study nor imbibe their theories nor adopt their practice. They know that if they can induce a legislature to delegate to them the power to decide whether a Christian Scientist is competent to heal the sick or not, they will be able to exclude the exercise of such curative endeavor; and on the other hand we are perfectly willing to admit that if a Christian Scientist were to pursue such study, and assimilate the theories of the drugging system, his skill as a practitioner would inevitably deteriorate.

The pith and essence of all contention on this issue must be determined by recourse to facts. If the indestructible facts of Christian Science practice be considered and acknowledged, then it follows as a natural sequence that the value of the practice cannot possibly be enhanced by the proposed absorption of medical theories, and it is equally clear that it should not be hindered by them.

CHRISTIAN SCIENCE AND LEGISLATION.

JUDGE CLIFFORD P. SMITH.

I.

THIS article is addressed to the American people and particularly to the individual members of American legislative assemblies. Its purpose is to maintain the right of every American citizen to choose the method or system which he will employ to preserve or recover his health and to have the aid, if he so desires, of a practitioner of that system; to protest against the granting of a monopoly to any system or school of healing, or any combination of such schools; to dissuade the makers of human laws from attempting to compel citizens to conform their conduct to any prescribed or limited concept of God and His government; to show the real character, tendency, and effect of certain laws which are being introduced into the legislatures; and to claim for Christian Scientists the equal benefit of American institutions and the equal protection of the constitutional provisions designed to secure the rights of individual citizens and to limit the scope and power of civil government.

II.

Christian Science is "a system of religious teaching, based on the Scriptures, which originated with the Rev. Mary Baker Eddy about 1866. Its most notable application is in the professed cure of disease by mental and spiritual means." (Century Dictionary.) The Christian Science church was organized in 1879. It was designed "to commemorate the word and works of our Master [and] reinstate primitive Christianity and its lost element of healing." (Church Manual of The First Church of Christ, Scientist, in Boston, p. 17.)

The parent organization, or Mother Church, in Boston has at present over thirty-six thousand members. It also has nearly one thousand branch churches and societies, each of which has its own organization and holds regular church services. There are many thousand adherents of this

religion, scattered throughout this and other countries, residing in localities where no church of this denomination has as yet been organized. Therefore, this system of religion has attained, within forty years, to the dignity of a large and rapidly growing religious denomination.

Less than forty years is a short time for the development of a system of mental and spiritual therapeutics, as compared with more than forty centuries of material medicine, especially when it is considered, as it must be, that Christian Science is essentially a religion, and that the proficiency of its practitioners depends on their attainment of spiritual knowledge or understanding, and involves spiritual growth; therefore, no Christian Scientist pretends to have progressed to the point of invariable success in healing. While rejoicing that they are comparatively infrequent, we frankly admit occasional failures; nevertheless, a system which is based on correct premises, which works in accordance with the true order of the universe, is potentially perfect and only needs to be understood by mankind in order that its benefits may be fully realized. Discoverers and inventors in all departments of human endeavor are given time and a fair chance to make good their claims, and Christian Scientists ask that time and opportunity for unhindered development be given them. The drugging system exhibits very imperfect results after over forty centuries of experimentation.

Whoever acts upon the assumption that Christian Science does not heal the sick, will base his action upon a most serious mistake of fact. Attention is called in this connection to the testimonies published herewith. (See page 70.) Christian Science does heal the sick. It has cured people of every kind of disease known to the practice of medicine, whether considered curable or incurable by that system. This is a fact which Christian Scientists are prepared to prove, and ask leave to prove, before any legislature or legislative committee where it may be called in question. Logically, the burden of proof is on the school or combination which demands a monopoly; which asks the legislative department of government to put

all citizens under its control. Given reasonable opportunity and a fair hearing, we can and will prove the facts just stated by legal evidence and credible witnesses; that is, by the testimony, on oath, of reputable persons who have been healed and therefore have personal knowledge whereof they speak. Surely no legislative assembly or committee, having under consideration a bill involving this question of fact, can justly decide it against us without a hearing, especially when such measures involve the civil and religious liberty, and possibly the lives, of many citizens.

III.

Christian Scientists rely on the practice of their religion to prevent and cure disease, and for very good reasons. The principal reasons which obtain with the great majority are these: 1. They have had need of relief from sickness or bad habits and have failed to obtain it by other means. 2. They have found Christian Science to be a superior curative agent, even curing the diseases which other systems deem incurable. 3. They believe it to be the curative agent of God; that Christ Jesus used the same method, and commanded all his followers to do likewise. 4. They believe that the practice of Christian Science will ultimately overcome and abolish evil, sickness, and suffering, and thus deliver the human race from the law of sin and death. For these reasons and others—such, for instance, as the fear of ill effects from drugs—a large and ever-increasing number of intelligent and law-abiding citizens rely on Christian Science to prevent or cure disease, and others are constantly turning to it after *materia medica* has failed to heal or relieve them.

We submit to all fair-minded persons, and especially to those who cherish American traditions and respect constitutional limitations, that the facts just stated ought to preclude the enactment or existence of any law calculated to forbid or hinder citizens from relying on Christian Science or employing Christian Science practitioners in case of sickness. Aside from the constitutional questions which are involved, we assert that the drugging system has not

become so certain in its results as to be entitled to prohibit people from going outside and employing other means and methods to obtain relief. When any system of healing reaches the stage of development, and its practitioners exhibit the uniform success which will warrant them in asking a monopoly, they will not need or want an act of the legislature for that purpose. Chief Justice Clark of the Supreme Court of North Carolina sums up this aspect of the matter as follows: "An eminent medical authority in this State has said that out of twenty-four serious cases of disease, three could not be cured by the best remedies, three others might be benefited, and the rest would get well anyway. Stronger statements could be cited from the most eminent medical authorities the world has known. Medicine is an experimental, not an exact, science. All the law can do is to regulate and safeguard the use of powerful and dangerous remedies, like the knife and drugs, but it cannot forbid dispensing with them. When the Master, who was himself called the Good Physician, was told that other than his followers were casting out devils and curing diseases, he said, 'Forbid them not.'" (State *v.* Biggs, 133 N. C. 729, 46 S. E. 401, 64 L. R. A. 139.)

IV.

Christian Scientists are not making an attack on medical doctors. We have the greatest respect for the motives and attainments of the better class of physicians. We are also aware that not nearly all of the medical profession—probably not a majority at present—desire legislation against Christian Science. The more cultivated, broad-minded, and successful physicians labor to alleviate pain and sickness, leaving Christian Science to rise or fall by its own merits or demerits. Many of them show a friendly interest in our work and an increasing percentage of them advise their patients to try Christian Science as a last resort.

The fact remains that the efforts to obtain legislation against Christian Science have in every instance emanated, directly or indirectly, from the medical profession and usually from medical societies. Many such efforts have

been made, often with great preparation and years of political activity. This has been a prominent feature of nearly all the more recent efforts. The fact that the demand for legislation against Christian Science comes from the medical doctors and not from the people generally, has been noticed by all whose official duty has brought them in contact with the subject.

Thus, Governor Mickey of Nebraska vetoed a bill for a law aimed at Christian Science practice in 1905. In his veto message he referred to the fact just stated as follows: "Without in any degree reflecting upon the motives of the legislature, it is difficult to avoid the conclusion that the bill was conceived in a spirit of professional intolerance. As originally introduced, the measure bore upon osteopaths with the same rigor that it does upon Christian Scientists, and when it is recalled that homœopaths, eclectics, and other now well-recognized schools of healing, as well as osteopaths, have had to fight their way to existence over legal barriers raised by their professional brethren who happened to be within the pale of the law, the suspicion may be pardonable that there is more at issue than a consuming zeal for the public health."

Governor Peabody of Colorado vetoed a bill for such an act in 1903. He referred to the same fact in his veto message as follows: "There is no demand on the part of the public for this class of legislation, and while I have been urged by many eminent physicians to approve this bill, others, equally eminent and quite as numerous, have urged me to withhold my approval."

Governor Thomas of Colorado vetoed a bill for such an act in 1899. In his veto message he referred to the same subject as follows: "A decided majority of the medical profession, including a large number of personal and political friends, have urgently requested the approval of the measure. I am persuaded that they earnestly believe it to be essential to the public welfare and designed to subserve the objects set forth in its title. It is not without reluctance, therefore, that the conclusions I have reached concerning its merits make it impossible to comply with their requests.

With every consideration for their judgment and their sincerity, I regard the bill as unjust, oppressive, and obnoxious to the general welfare. . . . The title of the bill as it relates to the public is a misnomer. This is a common subterfuge; all measures designed to promote a specific interest or protect an existing evil are ostensibly labeled 'for the benefit of the people.' The fact that the people do not seek the protection, ask for the benefit, nor suspect the existence of the alleged danger, is wholly immaterial. . . . It is a legitimate criticism of this bill that it is the offspring of a union between the allopathic, homœopathic, and eclectic schools of medicine, into whose custody the health of the public is to be unconditionally delivered. Each in its own circle is given impunity as against the other two, but the condition is that the fusion or triple alliance must stand as a unit against all others. No one will believe that this union would have been made had it not been essential to the passage of this bill. If the allopath is to be believed, the homœopath is a charlatan and the eclectic a fraud. If the homœopath is to be credited, he has saved society from the narrow dogmatism of allopathic ignorance, and if the eclectic is heard, he tells us that he has garnered to himself the wisdom of all the schools and nothing but the husks remain. Neither deems it consistent with professional ethics to confer or consult with the others, and each believes his own to be the one branch of medical science worthy of the name. Homœopathy fought its way to recognition against the bitter and implacable antagonism of the regular school, established itself in the face of abuse, ridicule, persecution, and invective. Its disciples suffered all the pains that hatred, contumely, and authority could inflict upon it. They now unite with their hereditary and still unreconciled adversaries to deny to others the claims they have so successfully vindicated for themselves, and to assist them in the effort to extinguish all forms of healing save their own. Society, however, does not forget, and it may, therefore, be pardoned if it sees in this fusion of the schools something beyond the philanthropic desire to protect the public health."

V.

To comprehend the rights of Christian Scientists, who elect not to employ medical doctors, it is necessary to bear in mind certain fundamental principles of American government. While they ought to be familiar to all American citizens, an accurate statement thereof, from recognized authorities, will help to clarify the subject under discussion. And, as certain State constitutions say, "A frequent recurrence to the fundamental principles of civil government is absolutely necessary to preserve the blessings of liberty."

The first and most important consideration is that the American system of government is founded upon the individual and his independence. The constructive statesmen who brought this nation forth conceived government, or the State, to exist "merely as a legal entity, created and organized solely for the protection of the individual." (Thorpe, Constitutional History of the United States, Vol. I., p. 43.) "In the revision and new definition of the State by Adams, Jefferson, and their associates, the individual was recognized as the center of the political system. . . . The American Revolution differed from all preceding revolutions in the history of the world in its enthronement of the individual and its subordination of the State to him. For a proper understanding of the character of the American constitutions of government, this idea cannot be too well mastered." (Idem, p. 42.)

"The framers of our constitution set out with a definite problem before them—the problem of constructing a working government which should give effect to the will of the people and at the same time provide efficient safeguards for individual liberty." (Hadley, Freedom and Responsibility, p. 8.) "The doctrine that all power resides originally in the people; that they are the source of all law; that their will is to be pronounced by a majority of their numbers and can know no interruption, was not first discovered in America. But to this principle of a democracy the people of the American states added two real and important discoveries of their own. They ascertained that their own

power might be limited by compacts which would regulate and define the modes in which it shall be exercised. Their written constitutions took the place of the royal charters which formerly embraced the fundamental conditions of their political existence, but with this essential difference —that whereas the charter emanated from a foreign sovereign to those who claimed no original authority for themselves, the constitution proceeded from the people, who claimed all authority to be resident in themselves alone. While the charter embraced a compact between the foreign sovereign and his subjects who lived under it, the constitution, framed by the people for their own guidance in exercising their sovereign power, became a compact between themselves and every one of their number. In this substitution of one supreme authority for another, some limitation of the mode in which the sovereign power was to act became the necessary consequence of the change; for as soon as the people had declared and established their own sovereignty, some declaration of the nature of that sovereignty, and some prescribed rules for its exercise, became immediately necessary, and that declaration and those rules became at once a limitation of power, extending to every citizen the protection of every principle involved in them, until the same authority which had established should change them (by amending the constitution)." (Curtis, Constitutional History of the United States, Vol. I., p. 317.) Therefore constitutional government contemplates that the rights of individuals shall be "as fully protected against the will of the majority of the people as they are against the action of the departments of government." (McClain, Constitutional Law, p. 11.)

The obligation to observe the constitutional compacts and respect their limitations in the enactment of laws, rests primarily upon the individual members of legislative assemblies. If they assume the privileges of their position without accepting its responsibilities, one result may be a law treated by all departments of government as valid which every good and intelligent citizen believes to be unconstitutional.

"In declaring a law unconstitutional, a court must necessarily cover the same ground which has already been covered by the legislative department in deciding upon the propriety of enacting the law, and they must indirectly overrule the decision of that co-ordinate department. The task is therefore a delicate one, and only to be entered upon with reluctance and hesitation. It is a solemn act in any case to declare that that body of men to whom the people have committed the sovereign function of making the laws for the commonwealth have deliberately disregarded the limitations imposed upon this delegated authority, and usurped power which the people have been careful to withhold; and it is almost equally so when the act which is adjudged to be unconstitutional appears to be chargeable rather to careless and improvident action or error in judgment than to intentional disregard of obligation. . . .

"It is but a decent respect due to the wisdom, the integrity, and the patriotism of the legislative body by which any law is passed, to presume in favor of its validity until its violation of the constitution is proved beyond all reasonable doubt." (Cooley, Constitutional Limitations [7th ed.], pp. 228, 254.)

The judicial department of government has no power to review the acts of the legislative department and avoid them merely because they are inexpedient, unwise, or even unjust. The judgment of the legislature on these points is conclusive so far as the other departments of government are concerned. But it has been well observed in this connection that "While it is true that the courts have no authority to override the legislative judgment on the question of expediency or abstract justice in the enactment of a law, and if a case, arising under the statute, should come up before them for adjudication, they are obliged by their official oaths to enforce the statute, notwithstanding it offends the commonest principles of justice, it is nevertheless true that a law which does not conform to the fundamental principles of free government and natural justice and morality, will prove ineffectual and will become a dead letter. . . . The passage of such statutes, however beneficent may be the

immediate object of them, will not only fail of attaining the particular end in view, but it tends on the one hand to create in those who are likely to violate them a contempt for the whole body of restrictive laws, and on the other hand, to inspire in those from whom the necessary moral support is to be expected, a fear and distrust, sometimes hate, of legal restraint which is very destructive of their practical value. And such is particularly the case with police regulations. . . . There have been so many unjustifiable limitations imposed upon private rights and personal liberty . . . that the modern world looks with distrust upon any exercise of police power." (Tiedeman, State and Federal Control of Persons and Property, sec. 2.)

The governor of a State performs a legislative function when he approves or vetoes a bill for a law passed by a legislature. Hence he shares the responsibility of the members of the legislature for the expediency, wisdom, justness, and constitutionality of every law which he does not veto. (McClain, Constitutional Law, p. 206.)

VI.

A tendency has been manifested for some time to dissolve all constitutional limitations with the magic of a phrase—The Police Power. However, the courts now repudiate the assumption that this can be done. Their present attitude will appear from the following quotations:—

"There are certain powers, existing in the sovereignty of each State in the Union, somewhat vaguely termed police powers, the exact description and limitation of which have not been attempted by the courts. Those powers, broadly stated, and without, at present, any attempt at a more specific limitation, relate to the safety, health, morals, and general welfare of the public. Both property and liberty are held on such reasonable conditions as may be imposed by the governing power of the State in the exercise of those powers. . . .

"It must, of course, be conceded that there is a limit to

the valid exercise of the police power by the State. There is no dispute concerning this general proposition. Otherwise the 14th Amendment would have no efficacy and the legislatures of the States would have unbounded power, and it would be enough to say that any piece of legislation was enacted to conserve the morals, the health, or the safety of the people; such legislation would be valid, no matter how absolutely without foundation the claim might be. The claim of the police power would be a mere pretext,—become another and delusive name for the supreme sovereignty of the State to be exercised free from constitutional restraint. This is not contended for. In every case that comes before this court, therefore, where legislation of this character is concerned and where the protection of the Federal Constitution is sought, the question necessarily arises, Is this a fair, reasonable, and appropriate exercise of the police power of the State, or is it an unreasonable, unnecessary, and arbitrary interference with the right of the individual to his personal liberty, or to enter into those contracts in relation to labor which may seem to him appropriate or necessary for the support of himself and his family? . . . It is impossible for us to shut our eyes to the fact that many of the laws of this character, while passed under what is claimed to be the police power for the purpose of protecting the public health or welfare, are, in reality, passed from other motives." (Lochner *v.* New York, 198 U. S. 45.)

"Upon the question thus presented of the proper limits of the police power much might be written, and much, indeed, will have to be written, ere just bounds are set to its exercise. But in this case neither time permits nor necessity demands its consideration. Still it may be suggested in passing that our government was not designed to be paternal in form. We are a self-governing people, and our just pride is that our laws are made by us as well as for us. Every individual citizen is to be allowed so much liberty as may exist without impairment of the equal rights of his fellows. Our institutions are founded upon the conviction that we are not only capable of self-government as a com-

munity, but, what is the logical necessity, that we are capable, to a great extent, of individual self-government. If this conviction shall prove ill-founded, we have built our house upon sand. The spirit of a system such as ours is therefore at total variance with that which, more or less veiled, still shows in the paternalism of other nations. It may be injurious to health to eat bread before it is twenty-four hours old, yet it would strike us with surprise to see the legislature making a crime of the sale of fresh bread. We look with disfavor upon such legislation as we do upon the enactment of sumptuary laws. We do not even punish a man for his vices, unless they be practised openly, so as to lead to the spread of corruption, or to breaches of the peace, or to public scandal. In brief, we give to the individual the utmost possible amount of personal liberty, and, with that guaranteed to him, he is treated as a person of responsible judgment, not as a child in his non-age, and is left free to work out his destiny as impulse, education, training, heredity, and environment direct him. So, while the police power is one whose proper use makes most potently for good, in its undefined scope and inordinate exercise lurks no small danger to the republic; for the difficulty which is experienced in defining its just limits and bounds affords a temptation to the legislature to encroach upon the rights of citizens with experimental laws, none the less dangerous because well meant." (Ex parte Jentzsch, 112 Cal. 468, 44 Pac. 803.)

"The highest conception of the State, however, repudiates the absolute and unquestioning subordination of the individual to society, and insists upon the preservation of individual liberty as an essential factor in civilization and as one which will ultimately lead to a more perfect social welfare, though it may produce temporary disturbances or delays in the accomplishment of what is believed to be the public good. This conception of the State is endorsed by our constitutions, and the idea of a public welfare bought at the cost of suppressing individual liberty and right is, therefore, in our system of government, inadmissable." (Freund, Police Power, sec. 16.)

VII.

In order to approach the subject of Christian Science and legislation intelligently, it is necessary to remember that the American people is a religious people, and that the prevailing religion in the United States is Christian. It is also necessary to know that these historical facts are judicially known and acted on by the courts, and they are presumed to be, and should be, recognized and given effect by the legislatures, and thus enter into and give character to our laws. In short, the Christian religion is, in a sense, a part of our common law, and it should pervade our statute laws. (Cooley, Constitutional Limitations [7th ed.], pp. 669, 670; Bishop, New Criminal Law, Vol. I., Sec. 495–497; Tiedeman, State and Federal Control of Persons and Property, sec. 63, 65.) "While the State is no longer empowered to compel people by prohibition and punishment to be religious, it should recognize that in the performance of its function of preserving the peace and security of society, it owes to religion, and to the institutions of religion, an obligation of which it should ever be mindful and considerate." (James H. Webb in Two Centuries Growth of American Law, p. 366.)' For, as Mr. Bishop observes, "upon religion, morals, and education, society and the State itself rest." (New Criminal Law, Vol. I., sec. 495.)

Just how much these considerations are known or heeded in the legislatures cannot be determined; for a legislature is not required, like an appellate court, to record the reasons for its acts. Many cases could be cited in which the courts have recognized these facts and given practical effect to them. One of the leading cases will suffice by way of illustration. In Holy Trinity Church *v.* United States, 143 U. S. 457, the court, construing a statute prohibiting the importation of aliens under contract to perform labor, said, "But, beyond all these matters, no purpose of action against religion can be imputed to any legislation, State or national, because this is a religious people. This is historically true. From the discovery of this continent to the present hour there is a single voice making this affirmation.

"[After referring to various colonial documents.] Coming nearer to the present time, the Declaration of Independence recognizes the presence of the Divine in human affairs. If we examine the constitutions of the various States we find in them a constant recognition of religious obligations. Every constitution of every one of the forty-four States contains language which either directly or by clear implication recognizes a profound reverence for religion and an assumption that its influence in all human affairs is essential to the well being of the community. . . . Even the Constitution of the United States, which is supposed to have little touch upon the private life of the individual, contains in the First Amendment a declaration common to the constitutions of all the States, as follows: 'Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof.'

"There is no dissonance in these declarations. There is a universal language pervading them all, having one meaning; they affirm and re-affirm that this is a religious nation. . . . In the face of all these shall it be believed that a Congress of the United States intended to make it a misdemeanor for a church of this country to contract for the services of a Christian minister residing in another nation? . . . It is the duty of the courts, under those circumstances, to say that, however broad the language of the statute may be, the act, although within the letter, is not within the intention of the legislature, and therefore cannot be within the statute."

The importance of these considerations to the present subject cannot be over-estimated. For if the law-makers do not restrict the practice of the Christian religion, they will not restrict the practice of Christian Science. Christian Science is a religion which conforms in theory and practice to the religion of Jesus the Christ. The practice of Christian Science is the practice of a Christian religion as he defined it by precept and example.

A Christian is "one whose profession and life conform to the teaching and example of Christ." (Standard Dictionary.) A good Christian has always been deemed a

good citizen. But any law which will restrict Christian Science healing will stamp as a crime the act of doing what Christ Jesus did and what he would doubtless do again if he were here; it will denounce as criminal the act of endeavoring to be a Christian—the act of endeavoring to conform to the teaching and example of Christ; it will condemn as a public offence the act of doing what he said all his followers should do! (Matthew, 10 : 5–10; 28 : 16 –20; Mark, 16 : 14–18; John, 14 : 12.) Is there need to say more? If so, let us reason further. Under such legislation, the Christian whose prayers are the most effectual, will probably be called on to commit the most crimes; the one whose ministrations bring the widest salvation to sinning, suffering, and dying humanity will be the most criminal; the one who most nearly apprehends Christ's Christianity and most faithfully puts it into daily practice will be the greatest outlaw!

VIII.

It is also necessary to remember that this country was chiefly settled by people who came here to seek freedom from the laws of European governments which attempted to compel them to conform to the religions of intolerant majorities, and, further, that the experience of the colonists, both in Europe and afterward in this country, with such attempts "to control the mental operation of persons and enforce an outward conformity to a prescribed standard" of religious belief and practice, was prominent among the causes which determined the forms of government, State and national, which the American people adopted after the separation from the Mother Country. (Davis *v.* Beason, 133 U. S. 333; Bancroft, History of the United States, Vol. 5, p. 511.)

Mr. Tiedeman says, "Most of the immigrants to the American colonies were refugees from religious oppression, driven to the wilds of America in order to worship the God of the universe according to the dictates of their conscience. The Puritans of New England, the Quakers of Pennsylvania, the English Catholics of Maryland, and the

Huguenots of the Carolinas, sought on this continent that religious liberty which was not to be found in Europe. I should not say 'religious liberty,' for that is not what they sought. They desired only to be freed from the restraint of an intolerant and imposing majority. They desired only to settle in a country where the adherents of their peculiar creed could control the affairs of state. Notwithstanding their sad experience in the old world, when they settled in America they became as intolerant of dissenters from the faith of the majority as their enemies had been toward them. . . . The complete abrogation of all State interference in matters of religion is of slow growth, and can only be attained by the growth of public opinion." (State and Federal Control of Persons and Property, sec. 62.)

Heedful of these lessons, the American people, when constructing new forms of State and national governments, did not fail to express, in the most enduring form, their conception that "the religious character of a government consists in nothing but the religious belief of the individual citizens, and the conformity of their conduct to that belief." (Bryce, American Commonwealth, Vol. 2, p. 702.) Even before the Federal Constitution was formed, the Congress of the Confederation adopted an ordinance for the government of the territory northwest of the Ohio River and for the creation of new States in that vast domain (the Ordinance of 1787), which contained articles of compact "for extending the fundamental principles of civil and religious liberty, which form the basis whereon these republics, their laws and constitutions are erected; to fix and establish those principles as the basis of all laws, constitutions, and governments which forever hereafter shall be formed in said territory." And the first article was, "No person demeaning himself in a peaceable and orderly manner shall ever be molested on account of his mode of worship, or religious sentiments, in the said territory." This provision became the precedent for the First Amendment to the Federal Constitution and for many State constitutions afterward formed.

Speaking of the formation of the constitutions of the

original States, Mr. Bancroft says, "Full force was given to one principle which was the supreme object of universal desire. That which lay nearest the heart of the American people, that which they above all demanded, was not the abolition of hereditary monarchy and hereditary aristocracy, not universal suffrage, not the immediate emancipation of slaves; for more than two centuries the humble Protestant sects had sent up the cry to heaven for freedom to worship God. To the panting for this freedom half the American States owed their existence, and all but one or two their increase in free population. The immense majority of the inhabitants of the thirteen colonies were Protestant dissenters; and from end to end of their continent one voice called to the other, that there should be no connection of the church with the State, that there should be no establishment of any one form of religion by the civil power, that 'all men have a natural and unalienable right to worship God according to the dictates of their own consciences and understandings.' With this great idea the colonies had travailed for a century and a half; and now, not as revolutionary, not as destructive, but simply as giving utterance to the thought of the nation, the States stood up in succession, in the presence of one another, and before God and the world, to bear witness in favor of restoring independence to conscience and the mind. Henceforward, worship was known to the law only as a purely individual act, a question removed from civil jurisdiction, and reserved for the conscience of every man." (Bancroft, History of the United States, Vol. 2, p. 511.)

This history should be familiar to all Americans, but we are prone to forget. When the English colonies in America were first settled, persons were imprisoned, banished, and even hanged in the Mother Country for refusal to conform to the religion of the established church. (Fisher, Colonial Era, pp. 85–94; Taylor, Origin and Growth of the English Constitution, Vol. 2, pp. 147–173, 217, 218.) Three centuries later a Christian Science church was refused a charter at Philadelphia in Pennsylvania—also for non-conformity to the religion of other churches; non-conformity to the

belief that the salvation of God and His Christ is available to a sinful man but not to a sick man; non-conformity to a public policy which forbade the teaching that sin, disease, and death can be overcome and abolished. Yet the man who founded that city and State was "again and again thrown into prison and kept there for months" because his Quaker meetings were held to be "unlawful assemblies." (Fiske, The Dutch and Quaker Colonies, Vol. 2, pp. 117, 129; The Green Bag, Vol. 16, p. 111.)

Mr. Fiske's comment of the public policy which makes such cases possible is worth reprinting here. He says (p. 105), "Now, if we look at religious persecution from the point of view of modern society, it is easy to see that it is an unmitigated evil. The evolution of a higher civilization can best be attained by allowing to individual tastes, impulses, and capacities the freest possible play. Procrustes-beds are out of fashion; we no longer think it desirable that all people should act alike. From a Darwinian standpoint we recognize that an abundance of spontaneous variation is favorable to progress. A wise horticulturist sees signs of promise in many an aberrant plant and carefully nurtures it. If you wish to produce a race of self-reliant, inventive, and enterprising Yankees, you must not begin by setting up a winnowing machine for picking out and slaughtering all the men and women who are bold enough and bright enough to do their own thinking and earnest enough to talk about it to others. . . .

"Such is the scientific aspect of the case. But it has a purely religious aspect from which we are brought to the same conclusion. The moment we cease to regard religious truth as a rigid body of formulas, imparted to mankind once for all and incapable of further interpretation or expansion; the moment we come to look upon religion as a part of the soul's development under the immediate influence of the Spirit of God; the moment we concede to individual judgment some weight in determining what the individual form of religious expression shall be,—that moment we have taken the first step toward the conclusion that a dead uniformity of opinion on religious questions is undesirable.

In the presence of an Eternal Reality which confessedly transcends our human powers of comprehension in many ways, we are not entitled to frown or to sneer at our neighbor's view, but if we give it due attention we may find in it more or less that is helpful and uplifting which we had overlooked. Thus, instead of mere toleration, we rise to a higher plane and greet the innovator with words of cordial welcome. Such a state of things, on any general scale, can hardly yet be said to have come into existence, but in the foremost communities many minds have come within sight of it, and some have attained it. So in past times we find here and there some choice spirit reaching it. Especially in the seventeenth century, when Protestantism was assuming sundry extreme forms, and when one of the symptoms of the age was the demonstration, by Hobbes and Locke, of the relativity of all knowledge, there were active leaders of men who attained to this great breadth of view. For example, Sir Henry Vane, whom Milton, in that sonnet which is the most glorious tribute ever paid by a man of letters to a statesman, calls Religion's 'eldest son,'—Sir Henry Vane once exclaimed in Parliament, 'Why should the labors of any be suppressed, if sober, though never so different? We now profess to seek God, we desire to see light!'"

IX.

The Federal constitution and the various State constitutions secure to all men the right to "the free exercise" of their religion, using the words now quoted or their equivalents. The word "exercise" means "a putting into use, action, or practice; the action and appropriate employment or exertion, as of a power or function; a doing or practising." (Standard Dictionary.) Therefore, according to the plain meaning of the constitutions, religious liberty in the United States includes freedom to practise one's religion as well as believe in it. It includes freedom to make one's conduct conform to one's religious convictions. Whoever believes that the prayer of spiritual understanding is the Christ-method of overcoming sickness has the right

to act accordingly, whether he believes that he possesses the necessary spiritual understanding himself or desires to employ some one who does. Indeed the State cannot enact any law to the contrary without entering the field of scientific and theological controversy and establishing certain opinions and doctrines as the State therapeutics and the State religion.

Governor Mickey of Nebraska, vetoing a bill for a law aimed at Christian Science practice, said, "The constitution of the State of Nebraska declares that 'all persons have a natural and indefeasible right to worship almighty God according to the dictates of their own consciences,' and further adds, 'nor shall any interference with the rights of conscience be permitted.' In the Christian Science religion the ideas of worship and of divine healing are so intermingled that it is impossible to draw the line of demarcation, and hence interference with the one or the other is an interference with 'the rights of conscience' and thus becomes an infringement of the constitutional guaranty of religious freedom."

The law of Kansas regulating the practice of medicine contains this provision: "Nothing in this act shall be construed as interfering with any religious beliefs in the treatment of diseases, providing that quarantine regulations relating to contagious diseases are not infringed upon." Referring to this provision, the Supreme Court of Kansas said, "The express exclusion of the element of religious belief in the application of the law was hardly necessary. Religious freedom is guaranteed by the constitution, and without mention in the statute would have been implied." (State *v.* Wilcox, 64 Kan. 789, 68 Pac. 634.)

Of course there must be a limit to what may be done merely in the name of religion. Upon this point the United States Supreme Court has adopted the rule, formulated by Mr. Jefferson, that "it is time enough for the rightful purposes of civil government for the State to interfere when principles break out into overt acts against peace and good order." (Reynolds *v.* United States, 98 U. S. 145; Davis *v.* Beason, 133 U. S. 333.)

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X.

It is also true that the rights of persons who elect to employ Christian Science to preserve or recover their health do not depend solely upon the constitutional guaranty of religious freedom. For, to again quote Chief Justice Clark, "This is a free country, and any man has a right to be treated by any system he chooses." Whoever thinks that spiritual knowledge is more effective and reliable in case of sickness than material knowledge, has the right to act accordingly. For, as Mr. Justice Brewer of the United States Supreme Court says, liberty is "simply the right to do that which one deems best, subject to the limitation that it does not interfere with the equal rights of other members of the community." (American Citizenship, p. 87.)

The fact that the practice of medicine is not an exact science, but is confessedly a mere process of experimentation, and the fact that thousands upon thousands of persons—constituting a considerable and a respectable part of the community—hold to the opinion, based on their own knowledge, observation, and experience, and the known experience of others, that Christian Science furnishes the most effective and reliable curative method known to humanity—these facts alone, not to mention the other considerations weighing with them, should dissuade the members of legislatures from attempting, by law, to deprive these citizens of their freedom of choice. Any such law, whether attempting the result directly or by indirection, must necessarily be contrary to the spirit of American institutions, and deprive citizens not only of their religious liberty but of their individual liberty as citizens of a free country.

To again quote from Governor Peabody's veto message: "Guided by the late experience of similar legislation in other States, the conclusion is irresistible, that all such legislation has a tendency to restrict the citizen in the employment of whomsoever he pleases in the treatment of his diseases, and it also has a tendency to build up, under the protection of the State, a trust or combination of certain schools of medicine, to the exclusion of all others equally meritorious."

And to again quote from the message by which Governor Thomas of Colorado vetoed a bill for an act designed to suppress the practice of Christian Science, by requiring all who practise healing to pass an examination in *materia medica* and kindred subjects:—

"The department of surgery excepted, medicine is not a science. It is a series of experiments more or less successful, and will become a science when the laws of health and disease are fully ascertained and understood. This can be done, not by arresting the progress of experiment, and binding men down to hard-and-fast rules of treatment, but by giving free rein to the man who departs from the beaten highway and discovers hidden methods and remedies by the wayside. . . .

"The true intent and purpose of the bill is to restrict the profession of medicine to the three schools therein mentioned and then limit the number of practitioners to suit the judgment of the composite board. People desiring medical or surgical service may employ its licentiates or die without the consolations of the healer. This is but to say that a medical trust is to be established which shall regulate demand and supply by absolute control of the product which forms its basis, the General Assembly furnishing the appliances whereby the trust shall become effectual.

"The integrity and usefulness of every profession must be guaranteed to society, which may establish standards for the members thereof and for the observance of which its sanction should be given. Beyond this, each profession takes care of itself, and legislative interference is tyranny, open or disguised. . . .

"The fundamental vice of the bill is that it denies absolutely to the individual the right to select his own physician. This is a right of conscience, and as sacred as that which enables the citizen to worship God as he may desire. It is indeed the same right manifesting itself in a parallel direction. It is a part of the law of this land, and no civil power is strong enough to deprive the citizen of its exercise. He may indeed select a healer of doubtful reputation or conceded incompetence, but that is his affair just as much

as is his choice of a minister or attorney. His action may prove injurious, possibly fatal, to himself or to some members of his family. It is better so than to delegate to any tribunal the power to say 'thou shalt not employ this man' or 'thou shalt employ this one.' That this bill produces such a result indirectly makes it the more objectionable. It is not the outspoken and aggressive assault upon individual liberty that men should fear, but the indirect or resultant blow that is masked and falls unexpectedly.

"The bill, like all kindred forms of paternalism, assumes that the citizen cannot take care of himself. The State must lead him as a little child, lest he fall into trouble unawares. He must be guarded and chided, limited here and licensed there, for his own protection. Such a system, born of the union of Church and State, crumbles into ashes in the crucible of experience. It cannot flourish, though disguised in the garments of an alleged public necessity. The privilege of choosing one's own physician is a positive essential to the public health. Yet this bill assumes to thrust the coarse machinery of the criminal law into one of the most sacred relations of human life, to drag the chosen physician, if unlicensed, from the sick-couch to the prison cell, and to substitute for him some one who, however exalted and honorable, may not command the confidence or secure the sympathy of his patient.

"These comments are not extreme, for it must be remembered that those who believe in and patronize the various arts of healing that are ostracized by this bill form a very large part of every community, nor are they confined to the ignorant and superstitious portions of society. They number in their ranks thousands of the most refined, intelligent, and conscientious people. They recognize in many modern forms of relief to the suffering a religious or spiritual element that appeals to their best and tenderest sympathies. The benefits they claim and the cures they narrate are not imaginary. Shall the government enact by statute that these people shall not longer enjoy their benefits or put them into daily practice? Shall it officially declare these people to be criminally wrong and the three

schools legally right? By what authority does it so declare?

"A distinguished physician of Massachusetts has recently declared with force that 'the commonwealth has no right to a medical opinion and should not dare to take sides in a medical controversy.' It would be as consistent to take sides in a theological or philosophical discussion. The one would be condemned by all men; the other is equally foreign to the province of government. It may regulate, but cannot prohibit the calling of the citizens; it may prevent the commission of wrongs, but cannot deprive the individual of the right to choose his own advisers."

Governor Charles S. Thomas is a profound student of law and government, whose personal character and professional attainments should give especial weight to his official utterances.

After four unsuccessful attempts by medical doctors to obtain legislation against Christian Science in Colorado (A.D. 1899, 1901, 1903, and 1905), the law of that State regulating the practice of medicine now contains this provision: "Nothing in this Act shall be construed to prohibit the practice of the religious tenets or general beliefs of any church whatsoever, not prescribing medicine nor administering drugs." Eleven States and one territory (Indian Territory, by act of Congress) now have similar provisions. See page 109. Such exceptions in laws regulating the practice of medicine and surgery are valid and constitutional. This has been decided by the Supreme Court of Kansas. (State *v.* Wilcox, 64 Kan. 789, 68 Pac. 634.) However, the absence of such a provision does not show that Christian Science practice is prohibited. Statutes which are really designed to regulate the practice of medicine and surgery—which contain no curiously wrought definitions of this phrase, extending it beyond its ordinary and natural meaning—do not apply to the practice of Christian Science. This has been decided by several courts. For instance, by the Supreme Court of Rhode Island (State *v.* Mylod, 20 R. I. 632, 40 Atl. 753, 41 L. R. A. 428).

While it is true that an express exception in favor of the

practice of Christian Science or the practice of religion is not necessary in a statute which is confined to regulating the practice of medicine and surgery, nevertheless, where new legislation is being enacted and the legislature desires to deal fairly with citizens who believe in Christian Science, the better plan is to insert such a provision in the law, and thus avoid any controversy as to its meaning. Nowadays many of the bills on this subject are very artfully drawn.

XI.

The mistake has commonly been made, even by our friends, of viewing much too narrowly the questions involved in Christian Science and legislation. It has been assumed that the right to religious liberty is the only right involved, whereas, the right to equal privileges and immunities, the right to the equal protection of the laws, and the right to civil or individual liberty in general, are also involved; and it has been assumed that only the rights of those who practise Christian Science as a vocation are involved, whereas, the rights of all persons to resort to every known method to recover health and preserve life, and their rights to make contracts of employment to that end, are also involved.

It is impossible to forbid Christian Scientists to practise healing, or to practise healing for compensation, without thereby abridging the rights of all other persons to employ them. "The liberty of contract relating to labor includes both parties to it. The one has as much right to purchase as the other to sell labor." (Lochner *v.* New York, 198 U. S. 45.) And as the Supreme Court of New Hampshire recently said when deciding a case in favor of a Christian Scientist, "If it was illegal for the defendant to treat the plaintiff as he did, it was equally illegal for her either to employ him to give her such treatment, or to consent to be so treated." (Spead *v.* Tomlinson, 59 Atl. 376; 68 L. R. A. 432.)

Let us apply this rule to the case of a man whom medical doctors have pronounced incurable and whom Christian

Science might cure, as it has in many such cases. A very large number of the members of Christian Science churches are living witnesses to this fact. If the law provides that none but medical doctors may practise healing for compensation, it will thereby forbid the man whom they cannot heal from employing a practitioner of a method which has cured a great many such cases and might cure him. He can only obtain the services of such practitioner by asking it as a gratuitous favor or by soliciting him to commit a crime.

Suppose the law provides that none but medical doctors may practise healing at all. It will then be criminal for a man whom they cannot heal to attempt to obtain relief through the practitioners of any other system. The members of a legislature who vote for such a law will thereby unite in saying to every man whom the medical doctors cannot heal, "The medical system is the State system of healing; if it can't cure you, you must be deemed, in point of law, to be incurable!" They will unite in saying to every man in physical extremity, "If the medical doctors can't save you, your death must be deemed to be legally inevitable!" Who, knowing the uncertainty of their remedies, wants to assume such responsibility? If legislators are willing to assume such responsibility, by what right or authority can they do so, and what constituency would they represent in so doing? When a man's life is in danger he ought to be free to seek relief by all means whatsoever.

There can be no doubt of the power of the State to prohibit persons from engaging in the practice of medicine and surgery without having the education appropriate to that profession, but has the State power to enact, further, that whoever practises healing for compensation, though by prayer alone, shall be deemed to be engaged in the practice of medicine and surgery? Has the State the power, by means of legislation, to make that the practice of medicine or surgery which is not, and does not profess to be, the practice of medicine and surgery? Can a legislature change a fact or alter the inherent qualities of things?

Suppose the law provides that none but the graduates of

certain medical colleges can practise medicine and surgery, and that whoever practises healing for compensation, though by prayer alone, shall be deemed to be engaged in the practice of medicine and surgery. Many such bills have been introduced. In practical effect it provides that the practice of Christian Science shall be the same as the practice of medicine and surgery when a fee is charged but different when a fee is not charged, and that it shall be unlawful when a fee is charged but lawful when a fee is not charged. It makes prohibition or permission depend, not upon the character of the practice, but upon a collateral circumstance in no wise affecting the character or qualities of the practice. Can such a law be a legitimate exercise of the police power? Is an "effectual, fervent prayer," voluntarily sought by the sick and used as a means for healing, intrinsically criminal? Then, if it is not intrinsically criminal, is a criminal quality added to it by compensation?

"In order that a statute or ordinance may be sustained as an exercise of the police power, the courts must be able to see (1) that the enactment has for its object the prevention of some offence or manifest evil, or the preservation of the public health, safety, morals, or general welfare, and (2) that there is some clear, real, and substantial connection between the assumed purpose of the enactment and the actual provisions thereof, and that the latter do in some plain, appreciable, and appropriate manner tend towards the accomplishment of the object for which the power is exercised. The police power cannot be used as a cloak for the invasion of personal rights or private property, neither can it be exercised for private purposes, or for the exclusive benefit of particular individuals or classes." (American and English Encyclopedia of Law [2d ed.], Vol. 22, p. 938.)

"It is to be observed, therefore, that the police power of the government, as understood in the constitutional law of the United States, is simply the power of the government to establish provisions for the enforcement of the common as well as civil-law maxim, *Sic utere tuo ut alienum non laedas* (So use your own that another you may not injure). Any law which goes beyond that principle, which under-

takes to abolish rights, the exercise of which does not involve an infringement of the rights of others, or to limit the exercise of rights beyond what is necessary to provide for the public welfare and the general security, cannot be included in the police power of the government. It is a governmental usurpation, and violates the principles of abstract justice, as they have been developed under our republican institutions." (Tiedeman, State and Federal Control of Persons and Property, sec. 1.)

When such bills are under consideration, Christian Scientists are sometimes asked whether the receiving of compensation is a part of their religion. It would be more pertinent to inquire whether the receiving of compensation for the service they render is inimical to the peace, good order, and morals of society when the service itself is not of that character. A good act is not made harmful to the community by compensation. The Founder of the Christian religion said, "The laborer is worthy of his hire." This Christian precept has become a legal maxim. It is cited by the courts and is a part of the law of the land. "When one person renders services for another, which are known to and accepted by him, the law ordinarily implies a promise to pay therefor. (Beach, Modern Law of Contracts, Vol. 1, sec. 642.) Christian Scientists are expected to observe this rule of law when they are the recipients of any service, and no good reason can be given for discriminating against them when they serve others. If no benefits were found to result from their ministrations, there would be no demand for them. Since there is a demand for the services of Christian Science practitioners, the subject of compensation should be left to the parties who render and receive the service, as it always is left in identical situations.

It should be added that a Christian Scientist who gives his entire thought to the ministry of healing is, as a rule, better qualified than one who divides his time between this work and some other vocation, and it is obvious that he cannot give all his time to healing without compensation.

The reader is requested to pause and apply the rules just quoted from standard law books to a law which tacitly

recognizes that the service rendered by Christian Science practitioners is a lawful service but which indirectly forbids them to receive compensation therefor. Tested by such rules, would the law be valid or invalid, just or unjust? The fact is that bills which call for the enactment of such laws are neither calculated nor intended to subserve the legitimate purposes of government. What would be said or thought of a law so contrived as indirectly to forbid physicians and clergymen to receive compensation for their services?

XII.

Many persons habitually commence the discussion of Christian Science and legislation by begging a number of important questions. They assume that the drug system is scientific in its practice and certain in its results; that Christian Science does not heal anybody, or if it did, they were not sick; that Christian Scientists are actuated by religious fanaticism and not by reason and convincing experience, and that their children are placed at a pitiful disadvantage and die in unnumbered instances when a drugging doctor would have saved them. These assumptions are wholly gratuitous and erroneous.

Replying to similar arguments before a committee of the Massachusetts legislature in 1898, William Lloyd Garrison said: "One has only to read the candid opinions of eminent physicians of long practice to realize how tentative and purely experimental is the science of medicine. The death of a patient under 'irregular treatment,' although it may be demonstrated that the greatest care and intelligence were used, is heralded abroad as something scandalous and dreadful, but if any regular physician were to make public the deaths coming to his knowledge from misapprehension of the disease, or because of mistaken remedies used, the public might well be alarmed.

"A statement of the truth is not to disparage the noble body of men and women who give their lives and thoughts to this divine service of humanity, but it is to remind them of their fallibility, and to bespeak their tolerance for others

having the same high end. They must know, as every unbiased observer is forced to recognize, that evidences of cures by practitioners not recognized by the 'regular schools,' abound in this and other communities. The fact must be patent to them because so many of their own patients have found benefit at the hands of mental and other healers whom it is now proposed to disable and drive out. This bill is aimed not at failure but at success. If uniformly bad results came from 'irregular practice,' the evil would soon stamp itself out. The contrary is the fact, and because of the increasing number who in despair resort to a trial of the new faith, this scheme is launched in the pecuniary interest of the profession. It is in essence the spirit of paternalism, which in trusts and protective laws is everywhere active and hostile to the public weal."

Appended to this article are the testimonies of a number of persons who have been healed by Christian Science, and the original testimonies are in the hands of the editor of the Christian Science periodicals, 250 Huntington Avenue, Boston, Mass. These cases of healing will bear investigation, and they represent many thousand of the same remarkable character. Attention is respectfully called to the nature of the various diseases referred to, and the fact of medical diagnosis and attendance in most cases. These testimonies were all received during the present year.

Christian Science is the most practical thing on earth. Its adherents have accepted it on the basis of actual results; and they want it for their children in preference to *materia medica* because they have been convinced of its value. Thousands of children have been healed through Christian Science of contagious diseases, of chronic invalidism, and of hideous deformity, after drugs and all other means have failed. Some may think that parents neglect their children when they rely on Christian Science alone, but as a matter of fact such conduct is not neglect; it is intelligent dependence upon the most adequate and efficient remedy they have found.

Let us suppose the case of parents, one or both of whom have been restored to health by Christian Science, after they

had employed medical doctors for years and been pronounced incurable. One of their children is taken sick, and the question is, What ought they to do? Public opinion would be divided. Some persons would say, Send for a Christian Science practitioner. Others would say, Call in a woman who has raised a large family and understands the care of children. Others would say, Call a homœopathic doctor. Others would say, Call an allopathic doctor; and yet other opinions too numerous to mention would be entertained.

Now who is to decide this question? Shall it be decided beforehand by the majority of a group of gentlemen answering "Aye" to a roll-call under the gilded dome of a State-house? Or shall the choice be left with the child's parents, who are its natural guardians, who are at the bedside and to whom the little one's life means more than it does to all other persons? And if the decision is to be left with the parents, what reasons should govern their choice? Ought they to resolve to continue the use of Christian Science for themselves, but decide to employ a less efficacious method—and one which they have already tried and found wanting—for their child?

After all, the question is one of results. It is well known that the mortality of children under medical treatment is very great, and parents who have found a superior method will naturally resort to that system whose known results inspire them with the strongest hope.

Why not employ both *materia medica* and Christian Science, both drugs and prayer? is a question sometimes asked. The theory of Christian Science as to the cause and cure of disease is the extreme opposite of the theory of *materia medica.* So also faith in the supremacy of God, and reliance on mindless drugs are opposites, and cannot possibly amalgamate as coincident factors in procuring a recovery of the sick. The fact that the prayers of those who substitute faith in drugs for faith in God do not heal, suggests that prayer and drugs are incompatible. It is sometimes said that there is ample time for prayer after we have used all the means known to the medical art. In the

last analysis such a statement is based upon one or both of these propositions: 1. God heals through drugs. 2. He does not heal through prayer under ordinary circumstances. Christian Science denies both propositions and points to the example of Christ Jesus, who used no drugs.

XIII.

A bill expressly directed against the practice of Christian Science is seldom introduced into a legislature. The commonest bill is one usually entitled, "A bill for an act to regulate the practice of medicine and surgery." It provides that no one shall practise medicine and surgery in any of its branches without first obtaining a certificate based on a certain course of study, it being the course of study needed for the practice of medicine and surgery. After creating a board to examine applicants and grant or refuse certificates, the bill proceeds to depart from its proclaimed purpose, and undertakes to stifle competition. To this end one section of the bill is in the form of a definition of the practice of medicine and surgery. In fact it is a fictitious definition, including what every intelligent man knows is not such practice —if his attention is called to the effect of the language used. The practice of medicine and surgery is defined in language broad enough to include not only such practice as it is popularly known, but some or all of the various other curative methods which medical doctors regard as competitive methods. When Christian Science is being attacked, the spurious definition is broad enough to include healing the sick by prayer.

Of course no one expects that Christian Scientists will betake themselves to medical colleges, devote the half of three or four years to studying the teachings of a system which they do not intend to practise, and go before a board of medical doctors to ask their official permission to practise Christian Science. That is not the purpose of such a bill. Passing without comment the situation of a Christian Scientist at a medical college or before a board of medical examiners, he would have absolutely no use for the sort of learning implied by the possession of their certificate or the

diploma of a medical college. An ordinary education supplies all the information upon material subjects which is needed for the successful practice of Christian Science. A considerable number of medical doctors have abandoned their former practice and become practitioners of Christian Science, and yet they are not more in demand nor more successful than other Christian Science practitioners. The fact is that the teachings of *materia medica* and Christian Science are, for the most part, antithetical. That which one regards as truth, knowledge, or science, the other repudiates as error. In short, the study and instruction which a Christian Scientist would be obliged to undergo at a medical college would not help him to heal the sick through spiritual means. And this does not imply that the practice of Christian Science is based upon ignorance. It means that the practice of Christian Science is based upon spiritual knowledge or understanding—upon the words and works of Christ Jesus—the only infallible physician known to history—who taught that Spirit and the knowledge of Spirit is life-giving and sufficient, while matter and material knowledge is unprofitable, and who did not employ drugs, but prayer.

While Christian Scientists believe that the knowledge of Spirit and spiritual law and the prayer of spiritual understanding constitute a perfect equipment for the prevention and cure of disease, they frankly admit their present need of increased understanding and further spiritual growth. Nevertheless they have already proved by practical results that Christian Science is a scientific religion applicable to all human needs. To compel them to study medicine and surgery would involve the absurdity of requiring the practitioners of a system which has cured and can cure malignant cancers, inaccessible tumors, and the like, to study the teachings of a system which has no remedy for such diseases. The gist of such a law as applied to a large percentage of cases would be simply this: The system which heals cannot operate without the permission of the system which fails. It should also be said that Christian Scientists scrupulously observe quarantine laws and submit to vac-

cination whenever required to do so. They thus respect the rights of those who fear contagious diseases.

To return to the subject of masked attacks: It is to be seen that a definition of the practice of medicine and surgery, so worded as to include healing by prayer, is a mere subterfuge or artifice. The bill which contains it is not really designed to regulate the practice of medicine and surgery, but to restrict the practice of healing to doctors of medicine. This fact has been recognized by the governors whose vetoes of bills of this character are referred to in the eighth division of this article. In doing so, they applied the approved rule that the purpose and validity of statutes must be determined "from the natural effect of such statutes when put into operation, and not from their proclaimed purpose." (Lochner *v.* New York, 198 U. S. 45.)

There is a good reason why the State should not permit a man to profess to be a doctor of medicine or a surgeon, and accept employment as such, without having the education appropriate to that profession. The practice of medicine and surgery requires study and knowledge upon certain subjects, without which the practitioner's services are not merely worthless, but dangerous, owing to the use of drugs and surgical instruments.

There is also a reason, and it may be a good one, why the State should provide a board of competent persons to examine all who want to practise medicine and surgery and give certificates to those who are found to possess at least the minimum qualifications requisite for such practice. Possibly the average man who decides to employ a medical doctor is not in a position to determine the qualifications of any particular practitioner before employing him, and must rely on the assurance provided by his certificate. But there is no good reason why the State should go beyond this and restrict the practice of healing to those who have been educated to practise medicine and surgery. On the contrary, there are many good reasons why the State should not do so. Some of these have already been given in different places throughout this article.

One good reason why the State should not attempt to

restrict the practice of healing to those who have been educated to practise medicine and surgery is that the public does not need such a law. Every sane man is able to distinguish and choose for himself between *materia medica* and Christian Science. Even the paternal government of Germany concedes this and more. "The German law substitutes the principle that the designation as physician or doctor is reserved to those only who have complied with the proper tests of qualification; without the use of a title indicating professional standing any one may practise medicine." (Freund, Police Power, sec. 495.) This author adds, "It is difficult to see why this policy does not afford all the guarantees to which the public is entitled or which it needs. It has the advantage that it cannot be used for the restriction of competition."

Where there are several different curative methods known to men, patients have a right to choose and employ any of them. A law which discriminates between known methods, approving one or more and condemning all others, deprives patients of such right, creates a monopoly and in effect establishes a State system of healing, and, the exercise of a religion being involved, it practically establishes a State religion. Such a law cannot in the very nature of things be a legitimate exercise of the police power.

"The right to choose one's course of action even to the extent of incurring risks, where others are not concerned, is a part of individual liberty." "The police power does not undertake to protect the individual against his own acts, partly because that would involve an inquisitorial control over private life and conduct both intolerable and unenforceable, partly because the police power ought not and is not intended to be a substitute for individual self-control and responsibility, but finds its proper sphere in guarding against evils and dangers beyond the control of him whom they threaten." (Freund, Police Power, sec. 155.)

The following quotations are pertinent in this connection. "The State has not restricted the cure of the body to the practice of medicine and surgery—'allopathy,' as it is termed—nor required that, before any one can be treated

for any bodily ill, the physician must have acquired a competent knowledge of allopathy and be licensed by those skilled therein. To do that would be to limit progress by establishing allopathy as the State system of healing, and forbidding all others. This would be as foreign to our system as a State church for the cure of souls." (State *v.* McKnight, 131 N. C. 723, 42 S. E. 580, 59 L. R. A. 187.)

"Those not M.D.'s contend that the allopathic system of practice is contrary to the discoveries of science, and injurious to the public. Some M.D.'s doubtless believe that all treatment of disease, except by their own system, is quackery. Is this point to be decided by the M.D.'s themselves, through an examining committee of five of their own number, or is the public the tribunal to decide, by employing whom each man prefers, whether allopath, homœopath, osteopath, or the defendant? The law says that the M.D.'s may examine and certify whether an applicant is competent to be one of their number, and no one can practise medicine and surgery without it; but they cannot decide for mankind that their own system of healing is now and ever shall be the only correct one, and that all others are to be repressed by the strong arm of the law. . . .

"The public have a right to know that those holding themselves out as members of that ancient and honorable profession are competent and duly licensed as such. The legislature can exert its police power to that end, because it is a profession whose practice requires the highest skill and learning. But there are methods of treatment which do not require much skill and learning, if any. Patients have a right to use such methods if they wish, and the attempt to require an examination of the character above recited for the application of such treatment is not warranted by any legitimate exercise of the police power." (State *v.* Biggs, 133 N. C. 729, 46 S. E. 401, 64 L. R. A. 139.)

"If the act applies to appellant, he can in no case practise his system in this State; for, however well qualified he may be, he cannot be examined for license as a physician, and he could not, without abandoning his practice as an osteopath, obtain a diploma from a medical college. If

the statute applies to him, it also applies to trained nurses and to all others of that class, who, for compensation, administer to the wants of the sick. The result of such a construction of the statute would be to compel every one, whether willing or unwilling, to employ a registered physician to care for him when he is sick, or to trust himself entirely to gratuitous services, however much he might prefer skilful nursing to medical treatment. It is doubtful if the legislature has the right, under the constitution, thus to restrict the free choice of the citizen in a matter concerning only himself and not the people at large. Taking the statute as a whole, we do not think that this was within the legislative intent, or that the act was designed to do more than regulate the practice of medicine by physicians and surgeons. . . . Otherwise this section would be made to include those not provided for in the preceding section, and the effect of the act would be, not to protect the people of this State from the unscientific practice of medicine, but to deny to the sick all ministrations not gratuitous, unless by registered physicians. Thus construed, the act would be for the protection rather of the doctors of the State than of the people." (Nelson *v.* State Board of Health, 22 Ky. Law Rep. 438, 57 S. W. 501, 50 L. R. A. 383.)

XIV.

Christian Scientists are not opposing the efforts of medical doctors to raise the standards of their own profession, nor do we oppose any law legitimately calculated to regulate the practice of medicine. Moreover, we do not wish to force any one to adopt our opinions or methods. We only claim the right to do Christian work and to be free from constraint in respect to our choice of religion and therapeutics. We assert that the spirit which gave our system of government birth and form forbids any group of citizens, though temporarily clothed with the power of making laws, to define or regulate the relations between God and men, set limits to His salvation, or prescribe what methods all citizens shall employ in case of sickness. We assert that every American citizen has the right to choose

the method or system which he will employ to preserve his health, and the right to have the aid, if he so desires, of a practitioner of that system. Such rights pertain directly to the preservation of life, they belong most vitally to the pursuit of happiness, and, when the citizen chooses to rely on the practice of a religion to prevent or cure disease, they are inseparable from both civil and religious liberty. When the American people first assumed the power of self-government, they declared such rights to be God-given and unalienable.

Another quotation from Mr. Justice Brewer will close this article. In his American Citizenship, he says (pp. 14–23), "This is a government of and by and for the people. It rests upon the thought that to each individual belong the unalienable rights of life, liberty, and the pursuit of happiness. It affirms that the nation exists not for the benefit of one man, or set of men, but to secure to each and all the fullest opportunity for personal development. It stands over against the governments of the old world in that there the thought is that the individual lives for the nation; here, that the nation exists for the individual. . . .

"Still, again, this is a Christian nation. Not that the people have made it so by any legal enactment, or that there exists an established church, but Christian in the sense that the dominant thought and purpose of the nation accord with the great principles taught by the Founder of Christianity. Historically it has developed along the lines of that religion. Its first settlements were in its name, and while every one is welcome, whether a believer in Christianity or in any other religion, or in no religion, yet the principles of Christianity are the foundations of our social and political life. It needs no judicial decision to determine this fact. Indeed, the very fact that it has no established church makes one of its highest credentials to the title of a Christian nation. The great thought of the Master was that over the human soul there was no earthly sovereign. There is no truth which shines more clearly through the Gospels and the epistles than that of the independence of the human soul. In that great forum where

are settled the destinies of time and eternity, each one stands alone with his conscience. 'Work out your own salvation with fear and trembling.' That nation which seeks to enforce or support a religion by legislative enactment fails to recognize the immortal truth contained in the Master's words, 'My kingdom is not of this world.' The very tolerance which some over-sensitive people deprecate is one of the best evidences that in the framing of our Constitution and the foundation of our nation there was recognized that truth which underlies Christianity, to wit, that love not law is the supreme thing. We enforce no religion; but the voice of the nation from its beginning to the present hour is in accord with the religion of Christ. Now, whatever else may be said of Christianity, one thing is undisputed and indisputable,—that Christian nations manifest the highest forms of civilized life, and that among professedly Christian nations those in which the principles of Christianity have the utmost freedom and power occupy the first place."

CHRISTIAN SCIENCE: A PRACTICAL RELIGION.

JUDGE SEPTIMUS J. HANNA.

CHRISTIAN SCIENCE was discovered in 1866 by Rev. Mary Baker G. Eddy, the author of its text-book, "Science and Health with Key to the Scriptures."

In 1879 there was organized in Boston, by Mrs. Eddy and some of her students, a Christian Science church called the "Church of Christ, Scientist," the purpose of which was declared to be "to commemorate the word and works of our Master, which should reinstate primitive Christianity and its lost element of healing." In 1892 the church was reorganized under the name of The First Church of Christ, Scientist, of Boston, Mass. This organization remains, and had a membership, in June, 1905, of upwards of 35,000. It now has nearly one thousand branch churches and societies, situated in the United States, Canada, and other countries. The membership of the church in Boston, which is called The Mother Church, includes a majority of the members of the branch churches.

In 1881 Mrs. Eddy established in Boston the Massachusetts Metaphysical College, a chartered institution in connection with which about four thousand students received her instruction. As an outgrowth of this College, there was organized in 1900 a Board of Education, for the purpose of carrying on its work. This Board has sent out several hundred students, many of whom are engaged in healing and teaching, in this and other countries.

In 1894 there was erected in Boston a handsome church edifice, costing upwards of $200,000. There is now in course of construction a large and magnificent church edifice, an extension to the original structure, the estimated cost of which is about $2,000,000. This is being built by voluntary contributions from Christian Scientists.

THE RELIGIO-LEGAL ASPECT OF CHRISTIAN SCIENCE.

From the foregoing it will be seen that Christian Science

has been in existence upwards of thirty-five years; that it is a religion claiming a Scriptural basis; that it has many church edifices; that it has a large number of organized churches and societies, which hold regular religious services substantially as do other religious denominations; that it has many thousands of adherents in this and other countries, and that its avowed purpose is to carry out the teachings and precepts of the Bible according to the understanding its followers have thereof.

What, then, is the legal and constitutional status of the Christian Science Church and movement? It may be answered, There can be no doubt that the Christian Science Church and movement come strictly within every provision of constitutional law relating to religious sects and denominations. The most marked contrast which Christian Science presents to other Christian faiths is this: that it adds to other Christian precepts and duties that of healing sickness through spiritual means or, in other words, through prayer. The absurdity and injustice of the claim that it is not a religion is at once apparent; for, if such an objection were valid, then the whole teaching of the Bible, and especially that of Christ Jesus, would be invalid, and the claims of the Christian religion a mockery. The primary purpose of this Church, as originally organized, was to reinstate the "lost element of healing," and the attempt to revive this part of the work of early Christianity is surely worthy of the aid and encouragement of all believers in the Christian religion; hence those making such attempt are entitled to all the legal protection that can surround any religious movement, under the Constitution of the United States and of the different States. This position would be tenable even if Christian Scientists were not yet able to justify their claims to Christianity by practical healing work. To say that every Christian effort commanded by the Bible should not be put forth, would be to deny to professing Christians the right of endeavoring to perform their Christian duty. How much stronger the claim to legal recognition and protection, then, if such Christian effort is accompanied and rewarded with works of healing which

are truly marvelous, and which can be accounted for on no other ground than that of the influence of a power above the human.

May we not, then, pertinently inquire: Should, or should not, this "lost element of healing" be reinstated? Is, or is not, healing through spiritual means, or through the efficacy of prayer, an essential part of the gospel of Christ? These questions must be answered from Scripture, from reason, and from human experience.

Scripture Teaching.

The Old Testament abounds in promises of health and happiness. As a matter of human experience, there is not much happiness apart from good health, and hence the earnest seeking for and constant effort, at whatever cost, to obtain it. Invariable and imperative conditions of health and happiness are prescribed in the Bible, and these conditions must be complied with as carefully as must the laws of agriculture or of mechanics. The necessity of strict obedience to "the statutes and commandments" is iterated and reiterated in the Bible. Had these statutes and commandments been fully complied with, who can say that mankind would not have reaped blessings now undreamed of?

Few Bible scholars or believers will deny that the injunctions and admonitions of the Bible have reference to all peoples and all ages. This is distinctly the Christian Science view. We understand that the history of the children of Israel foreshadows the history of the whole human race, and that the exodus of Israel from Egyptian bondage prefigures the final deliverance of mankind from the slavery of sin and disease in all their forms,—the ultimate emergence of mortals from bondage into "the glorious liberty of the children of God." The Promised Land stands in allegory, as well as in historical fact, for this final deliverance, this ultimate freedom.

Bible statements such as the following from the 103d Psalm are numerous:—

"Bless the Lord, O my soul, and forget not all his benefits:

Who forgiveth all thine iniquities; who healeth all thy diseases."

Also from Jeremiah, 33:—

"Call unto me, and I will answer thee, and show thee great and mighty things, which thou knowest not. . . . Behold, I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth."

JESUS' TEACHING.

The Old Testament teachings furnish abundant foundation for the New Testament doctrine of healing through divine law, and especially for the teaching and works of Jesus.

Jesus sent forth his twelve disciples to preach and to heal the sick. He gave them a commandment, called by some Bible commentators his Great Commission. In Matthew, 10, it is thus recorded:—

"Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel.

"And as ye go, preach, saying, The kingdom of heaven is at hand.

"Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

"Provide neither gold, nor silver, nor brass in your purses,

"Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat."

This commandment is a unit, and yet it has been treated theologically as if it were two commandments. We have been taught to believe that the part relating to preaching was to be perpetuated, so that even the heathen of all nations should be converted to Christianity, but that the direction as to the healing of sickness, and the other works mentioned, was intended only for the time in which it was given and those to whom Jesus immediately addressed himself. There is no warrant in Jesus' words for such a contention, nor for any attempt to set aside a part of the commandment.

We should thus maintain if we rested the question alone

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upon the words I have quoted; but we are not compelled to do this. After his resurrection and just before his ascension, Jesus gave to his disciples a final commandment. This constitutes the last two verses of the Book of Matthew:—

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

"Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."

This language is broad and unqualified. It comprehends all the commandments previously given to his disciples, and it is a plain and unmistakable direction. We therefore declare, on the most explicit biblical authority, that the healing of sickness is an essential and indispensable part of Christ's gospel. The same divine power that healed in Jesus' time heals to-day, so far as it is understood and practised. There is but one Truth, and that Truth is eternal, unchangeable.

We might well rest our contention here, but we are impelled to call attention to an utterance of Jesus yet more remarkable than any already referred to. In John, 14, we read:—

"Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."

Marvelous words! When we think of the mighty works he performed we are almost overwhelmed by the deep solemnity of such an utterance. Jesus destroyed all forms of sin; healed all manner of sickness; walked the waves; raised the dead; and did many other wonderful works. Yet in words startling in their plainness he declares that those who believe on him shall do, not only the great works he did, but greater. Is it possible that the believers in the great Nazarene are destined to do the mighty works he did, and even mightier? What shall be our answer? If he meant what he said, and was a true prophet, our answer must be Yes.

Then what follows? We must either seek to learn the

divine law through which these works may be done, or we must declare ourselves unbelievers in Christ Jesus and his teaching; therefore, unbelievers in God and the Bible. Shall we accept Jesus' words for what they are, or shall we not? By whom shall these great works be done if not by Christians? Jesus distinctly said they should be done by those who *believe* on him,—those who understand and obey his teaching.

Practice of the Early Church.

It is matter of well authenticated history that the healing of sickness through the direct agency of the divine Power was practised by the early Christians down to the close of the third century; and that as late as the close of the second century, the dead were raised. Says Gibbon,—

"The Christian Church, from the time of the apostles and their first disciples, has claimed an uninterrupted succession of miraculous powers, the power . . . of healing the sick, and of raising the dead. . . . In the days of Irenæus, about the end of the second century, the resurrection of the dead was very far from being considered an uncommon event."

The writings of the Ancient Apologists referred to by Gibbon go minutely into the history of the healing of sickness and the raising of the dead by the early Christians, through the efficacy of prayer and fasting.

Says Prof. J. R. Mosley, "Healing through direct spiritual means has been believed in, and to a certain extent practised, in every age of the Christian Church. . . . Some healing followed the works of Luther, and Wesley was a firm believer in the power and willingness of God to heal the sick."

Says Southey, in his "Life of Wesley," "He related cures wrought by his faith and his prayers, which he considered and represented as positively miraculous. By thinking strongly on a text of Scripture, . . . he shook off instantaneously, he says, a fever which had hung upon him for some days."

If, as it thus appears, the modern Church has omitted a vital and essential part of its duty, can it too soon or too

earnestly set about retrieving itself and restoring this long neglected part of the Christian religion? The only possible excuse for not doing so is the inability to do so. We respectfully submit that if this ever was a sufficient excuse it has long since ceased to be so.

If Jesus were to reappear upon the earth just as he before appeared, teaching the same doctrine, doing the same works, rebuking false systems and false teachers as he then did, teaching the possibility, nay, the necessity of overcoming and destroying sin, sickness, and death, as an inevitable part of Christian effort and duty, what, we ask, would be his reception by those who condemn, persecute, and who would ostracize such as are making a sincere effort to carry out his teachings and practice? A partial Christianity is no Christianity. To leave undone a vital part of the work which Jesus said should be done, is not discharging the whole duty of the Church of Christ. To asseverate the impossibility of doing those things which the Founder of the Christian religion solemnly declared should be done by those who believe on him, is a poor substitute for the works themselves,—a pitiable begging of the question.

The Cause of Sickness.

Even a casual inquiry into the cause of much of the sickness of the world abundantly vindicates all that Jesus taught and commanded with reference to healing it, and all that Christian Scientists claim in behalf of their efforts to follow his teaching. All know that the death of thousands, annually, is caused, directly or indirectly, by the excessive use of intoxicating liquors. Could this single cause of death and distress be removed, the percentage of sickness, and of all the consequences thereof, would be so greatly reduced that the unthinking world would be amazed thereat.

Another prolific cause of human misery and death is immorality in its varied forms. The removal of this cause would also amazingly reduce the percentage of sickness, with all its direful consequences. If we could further remove the sickness, with its results, which arises from mental

worry and depression, we would so lessen the sum-total of human wretchedness as to be startled at the change. It is now being recognized, more and more, that such mental conditions as anger, hatred, malice, revenge, jealousy, etc., are the cause of various kinds of sickness called physical, but wholly mental in origin. If we could also eliminate the disease and death resulting from human carelessness, slothfulness, uncleanliness, and various kinds of folly, often amounting to wantonness, there would be so little cause for the deplorable conditions now existing, that we might feel the kingdom of heaven had indeed come upon earth.

THE CURE OF SICKNESS.

In the presence of these unquestioned causes of sickness, what shall be said of its cure? In answering this question we recognize the fact that the worthy members of the medical profession are doing the best they can, from their standpoint, to alleviate human suffering and stay the ravages of disease. We respect them for every noble effort they make and for whatever good they have done and are doing; but making full allowance for all they do, and claim to be able to do, we are yet confronted with the vital question as to how far sin, and wrong or unhappy mental conditions, can be met and mastered by drugs and medicines, or by any material means whatever. In other words, can those myriad forms of sickness which are due, directly or indirectly, to sinful causes or abnormal mental conditions, be really and effectually cured by inanimate material remedies? Can the surgeon's knife, however skilfully handled, cut out sinful thoughts and erroneous mental conditions? There is no true and radical means of healing the diseases to which we have referred, other than moral and spiritual. If it is known that sin and foolish living is causing sickness, the sensible thing to do is to find some method or influence which will stop the sin and the foolishness.

Suppose a stream of water which supplies a city should become so polluted that many inhabitants were getting sick and dying from its use. What would be the effective thing to do? Would it not be to remove from the water

the poisonous elements, and thus purify it? The Christian Science position is that this same sensible rule should be applied to the removal of the causes of sickness, instead of tinkering with effects. It is irrational and unjust for men to go on carelessly and thoughtlessly disregarding the conditions which produce sickness and death, and then when these calamities come to charge them to the will and purpose of an inscrutable Providence.

PRAYER.

That prayer has been efficacious in healing sickness is shown by the Bible and by authentic history. The apostles and early Christians proved the verity of Jesus' teachings, and, as has been shown, all who believe on him and his teachings are enjoined to do the works that he did, and greater. Why are they not being done by all who profess to follow him now? Let Christendom solemnly answer this question. The apostle James distinctly said, "Is any among you afflicted? let him pray. . . . . And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins they shall be forgiven him" (James, 5 : 14, 15). Was James talking idly? Have his words become obsolete? Has the law of prayer been repealed?

Those who scoff at prayer are contemning the very groundwork of the Christian religion. Those who deny that God will or can heal the sick to-day are denying that He is almighty. No believer in God, in Christ, and in the Bible, can consistently dispute the power and efficacy of prayer. Is it not time for the Christian world to awaken to a deeper and more sacred sense of the obligations and duties of the Christian religion? Is it not time this "lost element" of Christianity was reinstated? If so, then surely all good citizens should lend their aid to the accomplishment of this desirable end.

If the former beneficent results of prayer are not now realized, is it not fairly presumable that there is something wrong in our prayer,—that there is lack of faith or understanding? Had the laws of agriculture been as little be-

lieved in and heeded as have the teachings of Jesus in respect to healing, it is likely that agriculture would long ago have become a "lost art." Especially had the professors of agriculture, for a thousand years, taught and declared the impossibility of raising corn, or wheat, or potatoes, is it not fair to conclude that there would have been little of these raised of late years? Because a law, through ignorance or indifference, lapses into disuse, it does not follow, however, that it has become null and void.

Divine law should not be ruled out of consideration because it is not understood. Healing sickness through prayer should not be scorned because the divine law whereby it is effected passes ordinary comprehension. If we refuse things because we do not understand the laws creating and governing them, how many things would we accept?

Do men refrain from enjoying the beauty of the rose because they do not know how the rose was created, nor the chemistry of its color and perfume? Do men refuse to take the physician's medicine because they do not know what it is, or how it is supposed to do its work? They take all these things on faith. Are they to have faith in everything but God and trust in every supposed power but His?

There is an inherent, and therefore constitutional right to practise one's religion. All who believe in the Christian religion agree that prayer is an essential part of Christian practice. If a Christian, in the course of practising his religion, can by his understanding of the efficacy of prayer help those in need, it would be unchristian in him to refuse such help, and he certainly has the right to give it. It will not be denied that there is an equal right to receive needed help from others. The obstruction of these rights would deny to a minister of the gospel the opportunity of praying to God for the recovery of a sick parishioner, and deprive the sufferer of the aid he might expect from his pastor's ministrations.

It is customary for pastors to pray for the recovery of the sick in their congregations. In published books of prayer such supplications usually appear. Should there be certain

pastors who were able to offer "the prayer of faith" which the Apostle James says "shall heal the sick," with the result that sick and ailing members of their churches recovered health and strength, and with the further result that other sick and suffering persons called for their services and were also healed, would any enactment be fair which would forbid these sufferers from receiving help? Would it be lawful to say to the clergyman, You have a right to engage in prayer so long as the sick are not healed, but if your prayer results in such a mental, moral, and physical change in those you pray for that they become well, you must refrain? Can any legislature with justice enact laws to prevent citizens from availing themselves of the benefit of efficacious prayer?

The right of the Christian Scientist to heal others through his understanding of the efficacy of prayer is surely as well established as the right of any other Christian to do so, and the right of the people of this country who desire to have the benefit of healing from those who have been instructed in spiritual things, is undoubted under the provisions and guarantees of our constitutional law.

Christian Science is sending over the world a literature as pure as thought and language can make it, and its sole purpose is to arouse people to deeper thinking along the lines of a redemptive and practical Christianity. We ask all who would be informed of this remarkable religious movement to read its literature. From it, rather than from idle rumor and biased and unintelligent criticism, should information be gathered and judgment made.

We confidently submit that the healing of sickness by spiritual means is inseparable from Christianity, and is imperatively demanded by a full obedience to Christ's teachings and precepts. A careful perusal of the accompanying evidence of the healing of nearly every known kind of sickness through Christian Science, will convince any unbiased mind that it does embrace within its works the "lost element" of healing,—lost to the world in general, but not to those who have come into at least a partial understanding of the divine law whereby healing through super-material means may be done.

SPIRITUAL *vs.* MEDICAL HEALING.

Inasmuch as Christian Scientists rely wholly upon prayer, or upon spiritual power, rather than upon any material or physical methods or appliances, the suggestion which has sometimes been made, that they should study and pass examination in certain courses of medical study, is absurd. They would lessen their power to heal if they did so, for a clear metaphysical or spiritual perception is necessary, and this would be decreased by courses of study in opposing methods. The basic premise of Christian Science is that Spirit—God—is the healing power. The theory of drug physicians is that matter has healing efficacy. The one is the direct antipode of the other. In view of the fact that Christian Science can prove that it has healed many forms of disease pronounced incurable by matter physicians, there is greater reason for requiring matter physicians to study Christian Science, than there is for seeking to compel Christian Scientists to study *materia medica.* The same measure of justice should be meted in each case.

Many physicians of late years claim that they are practising mind-healing, or what they suppose to be Christian Science. This is a significant admission that they deem the drug system inadequate. If this system were what for ages it has been recommended as being, there would be no reason for adopting any other. In other words, if drugs or physical remedies were all-sufficient, the resort to mental means would be superfluous. The trend from drugs to so-called suggestive therapeutics is of itself sufficient evidence that the practice of medicine is not a science. It is, at best, empirical. The practitioners of fifty years ago were as confident and as honest as are those of to-day, yet no one pretends that medicine fifty years ago was a science. It has undergone radical changes in almost every decade. Each departure is believed to be in advance of the old. The present decade claims much that the last did not claim; yet, if there is real gain, why the boast that physicians are adopting mental methods in substitution for physical?

It is apparent from the foregoing presentation of Christian Science that our medical friends are mistaken in their

claim that they are using Christian Science in their practice. Christian Scientists rely upon the efficacy of prayer, the power of the divine Mind. Suggestive therapeutics is but the declaration of the human mind against disease. It has no relation to prayer, nor even to faith in God's healing power. It has none of the elements of spiritual healing. It does not profess to be based upon the Bible, or to bear any semblance of a religion. The whole teaching of Christian Science is that the human mind has no true healing power. No power short of the Divine can finally and effectually heal sickness. In other words, only so far as God's power is understood and applied, is real healing accomplished. That Christian Scientists have reached an understanding of divine law which enables them to heal diseases which have baffled the skill of the best matter physicians the world affords, is abundantly shown by the accompanying testimonies.

Christian Science teaches that the attempt to heal through the mortal or merely human mind is hypnotism, and that its exercise is a dangerous mental power. Hence Christian Scientists are carefully instructed to distinguish sharply between the prayer of sincere and holy desire and the human will-power which is mere mental suggestion or hypnotism. Only by the understanding of spiritual law can the baneful effects of hypnotism be overcome and destroyed. Herein is the one grand distinction between Christian and un-Christian healing. God is the only healer, and true healing can be accomplished only as the divine law is understood and applied.

The situation may be thus summarized: All sickness is the sequence of mortal error. If there never had been any departure from spiritual law, there would have been no sickness. This proposition is of course disputed. Many maintain that while certain kinds of sickness are the result of sin or error, there are other kinds which are not. If we were to enumerate the causes of sickness which, by common consent, are the result of sin, I think our list would be so nearly exhausted that whatever might be left would hardly be worthy of mention. Take the sin of lust. What

physician or other thinking person would deny the almost infinity of sicknesses, diseases, and discords resulting therefrom? So also with the sin of intemperance; all admit the great variety of sicknesses and diseases produced thereby. Further, who will deny that the sin of social dissipation in its varied forms is a prolific source of disease and suffering? Finally, take the use of opiates, narcotics, and stimulants of various kinds, the use of tobacco, excessive eating, and the almost endless forms of dissipation existing even in Christendom,—to say nothing of heathendom,—and who is there to deny the train of discords and diseases following in the wake of these sins?

These, however, are the grosser forms of sin or error. How about the more refined or subtle forms? The world is only beginning to awaken to the fact that there are a variety of mental conditions which are productive of sickness and disease. Malice, hatred, envy, selfishness, unworthy emulation or rivalry, mental strains and excesses arising from unwholesome and competitive business conditions, and other mental causes, almost *ad infinitum*, constitute a very hotbed for the breeding of disease. Can there be any doubt that sin has its starting-point in the human or mortal mind? and that the mental condition precedes every physical act?

Now, then, should there be a method known whereby the mental sense of the wrong thinker can be changed, so that the drunkard, for example, can be weaned from his desire for intoxicants, will it not be conceded that this method is of more value to the race than so-called cures which attempt to heal drunkenness with drugs? If, moreover, this method enables the envious man to think kindly, the dissipated to recover their manhood, if it restores mental poise to those broken down under the strain of business worries, and all these cases are healed, who shall say that it is not more worthy of acceptance than any type of drug treatment.

It has been clearly proved, in many cases, that the efficacy of the drug rests upon the faith with which it is administered by the particular attending physician, on the one hand, and on the other by the faith of the patient and the general belief that has been built up in behalf of the remedies con-

stituting the pharmacopœia; and Christian Scientists have definitely learned that drugs and medicines have in fact no other curative efficiency than these prevailing faiths and beliefs. Hence, whatever of healing virtue drugs seem to have is wholly mental, the healing virtue residing not in the material thing or drug, but in the individual and racial mentality.

This fact is becoming more and more generally recognized by physicians and others. Governor Thomas of Colorado, in a veto message wherein he refused to sign a medical bill passed by the Colorado legislature, made the following declaration: "Confidence of the patient in the healer does more to restore him than all the drugs that ever medicined man."

Giving to *materia medica* all credit to which it is possibly entitled, we still submit the metaphysical proposition, whether drugs and medicines have a power or virtue that destroys sin, which is the root-cause of sickness in so many cases. When one is no longer guilty of lustful thoughts and acts, the evil consequences thereof will in due time cease. So of intemperance and wrongful excesses and indulgences of every sort. So of the subtler forms of sin,—malice, hatred, envy, etc. Only as these mental conditions are destroyed will their consequences cease. The method of their destruction, then, is a theological as well as a therapeutic question. One is not apt to forsake sin until he becomes thoroughly awakened to the necessity thereof, and the folly of further indulging it. How is he thus awakened? By an understanding of the spiritual law wherein sin has no place. Many thousands have been so awakened through the ministrations of Christian Scientists. The cases are numerous and easily proved in which the appetite for intoxicating liquors has been absolutely destroyed and the mania for morphine and other opiates utterly uprooted. The destruction of these more common and apparent sins, through the understanding and application of spiritual law, on the part of Christian Scientists, prophesies the destruction of all other sins. But it has been the uniform experience of Christian Science

practitioners, that the grosser forms of sin, as above enumerated, yield more readily than the subtle mental conditions, envy, malice, etc., which are not so well understood to be sinful.

All agree that Jesus was both theologian and physician. He manifestly understood that the origin of disease was mental. In his time these mental conditions, now understood to be evil thoughts or propensities, were designated as devils or evil spirits. His mission was to exorcise these devils (or evils); in other words, to awaken humanity to the fact that by right living they could be destroyed or removed from human consciousness. He healed the sick and the sinful, not by virtue of drugs or material remedies, but through his understanding of spiritual law,—that láw which always has existed and always will exist, for it is divine and eternal. That law, lost for centuries, has again been brought to light, and is being put into practical application through Christian Science.

The text-book of Christian Science contains a complete presentation or explanation of this spiritual law, and an intelligent perusal of it so opens the teachings of the Bible to human understanding as to arrest the attention and produce conviction in the mind of the earnest, impartial reader; and when there is added to this conviction the ability to prove the spiritual import of the Scripture, conviction ripens into knowledge. This is why Christian Scientists are so confident in their position. Reformers are apt to be confident and zealous even to a degree that is often and grievously misunderstood. Conservatism never establishes reforms. Luther, Calvin, and Zwingli were considered bigoted zealots and religious fanatics. So with John Huss, Bunyan, and indeed all great religious reformers. They were deemed by their contemporaries worthy only of the stake and the dungeon, but in after years the value of their services was understood.

As to Compensation for Service.

It is sometimes held that Christian Scientists should

not charge for their ministrations. Why are they not as well entitled to fair compensation as others? To be most successful in their work they must give all their time to it. Should they meanwhile starve? I do not suppose any sensible person would endorse the idea that Christian Scientists, more than any other class of people, should become an army of paupers and mendicants. To hold that they are not entitled to remuneration for their services is equivalent to saying that a Christian method of healing the sick should not be compensated, and for the reason that it is Christian. This strange conclusion involves the inference that medical practice is unchristian and therefore may justly claim a return. Are our non-Scientist friends willing to rest the case here? We contend that, by every fair intendment, Christian Scientists are as well deserving of fair remuneration as are physicians and clergymen. We are not ready to admit that only ungodly pursuits are worthy of reasonable compensation.

There is, furthermore, no less authorization in Jesus' teaching for receiving compensation than there is for doing the works. As part of his instruction to the disciples, he said, "The laborer is worthy of his hire." The attempt to legislate against the right of Christian Scientists to compensation, while admitting their right to practise without it, is not only devoid of any element of justice or fairness, but is the height of inconsistency. The animus back of such legislation is too apparent to require notice. The effect would be to legalize Christian Science practice while denying a monetary return for such legalized services. It is perfectly clear that no legislation can prevent people from thinking or from praying; and if good thoughts and right prayer will help and heal their fellow-beings, no legislation can prevent that. As well might the legislature undertake to stop the operation of the infinite Mind, or to rule almighty God out of His universe. God is the same,—yesterday, and to-day, and forever. His only begotten Son has never ceased to say, "And, lo, I am with you alway, even unto the end of the world."

THE REASONABLENESS OF THE CHRISTIAN SCIENTIST'S POSITION.

If there is a better method of healing sickness than that embraced by prevailing systems, people are entitled to its benefits, and the effort should be to encourage and promulgate rather than to suppress it. Human life should be prolonged if it can be. Sickness should be checked and destroyed if it is possible. Suffering should be abated in every legitimate way. Sorrow, distress, and woe should be annihilated if there is any power to do it. Better health and better morals should be assiduously cultivated. Mankind should rise to a higher plane of living. Nearly two thousand years ago St. Paul enjoined the Philippians to have in themselves the same Mind "that was also in Christ Jesus." If such attainment was possible then, it is so now. If men to-day possessed in full measure the same Mind that was in Christ Jesus, they could and would do the same works he did, according to his own declaration.

If, for the sake of the argument, we were to admit the right of the legislature to interfere in medical matters at all, there is only one fair ground upon which the medical profession could ask protective legislation; namely, a superiority and proficiency so well established that no other system would be needed. In that case they should be able to heal all diseases, prolong human life to its natural span, relieve all suffering and all the consequences of sorrow, grief, woe, and unhappiness flowing from sickness in its various forms. Did they or could they do this, they would need no protection, and would ask for none. It is often said by persons who do not believe in Christian Science, that every time physicians ask for legislative aid and protection they are advertising their own weakness and inefficiency. It is not strange that laymen should begin to grow suspicious of the medical profession, in view of the repeated efforts in this direction.

Our common law is based upon the Mosaic Decalogue. Our courts are constituted with reference to the administration of justice tempered with mercy. Our constitutions and our statutory laws are framed with reference to the rights and liberties of all the people. Only such conduct

as is inimical to the public welfare is inhibited. Upon what fair or just basis, therefore, can Christian Scientists be discriminated against? Wherein can they be said to be a menace to the public welfare? No one having an intelligent conception of their tenets can for a moment place them in the category of criminals or of persons dangerous to the community, without doing gross violence to every precept of the Christian religion.

TESTIMONIES OF HEALING.

Twelve years ago I was in a hopeless state of ill health. For twelve years I was afflicted with pulmonary disease, and during the above stated period, tried every remedy known to *materia medica,* with no permanent relief. I was twice carried to the operating-table, my uncle, Dr. Edman Fitzgerald, of Macon, Ga., being chief surgeon at these operations. After the second operation, Dr. Fitzgerald told my mother that the operation had disclosed the fact that my left lung was entirely gone, and the right lung was so badly affected by tuberculosis that it was impossible for me to recover.

I had pneumonia four times after the last operation, and was never known to be free from a cough or cold. I was attended by six prominent physicians of the State of Georgia, each one concurring with the other in diagnosis of my case as being a hopeless one. I was also informed that my kidneys were diseased. I immediately wrote to a medical board of New York, and sent a sample of my urine. Their verdict was, "Whoever passed this urine has a serious case of Bright's disease." They prescribed for my case, and I took their remedies, strictly in accordance with directions, without gaining relief. I became discouraged, and was planning to take my life.

In this sad and hopeless condition, I found a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, in the Georgia Historical Library of Savannah, Ga. I engaged this book for two weeks, read it through, and was satisfied that its contents could not harm me, for it was based upon the inspired word of the Holy Bible. I called on the Christian Science practitioner here, bought a copy of Science and Health, which cost me three dollars, and was healed by reading this book, in one year.

My family and I have spent over three thousand dollars for medicine and medical attention. I was healed by Christian Science at a cost of three dollars. When I began studying Christian Science, I weighed one hundred and five

pounds; I now weigh one hundred and eighty pounds. I have not taken any medicine, internally or externally, for the past twelve years, and I am now a well and happy man. I owe my very existence to-day to the healing efficacy of Christian Science, and I stand ready to qualify to the above statement.

Ephraim D. Mann, Savannah, Ga.

In the year 1900, when living in Seattle, Washington, I was taken ill with what the doctors afterwards pronounced to be cancer of the stomach. In three years I was under the care of five physicians, trying allopathy, homœopathy, and osteopathy, spending three weeks in a hospital at Seattle, and subsequently in Los Angeles for the same time. Finally, in 1903, finding myself in a state of nervous collapse, and the attacks of stomach trouble becoming more severe and frequent, I was put on a very limited diet and used the stomach-tube twice a day for six months. The color of my skin was a very convincing symptom of the disease. Thinking a trip on the ocean would benefit me, I went to a northern city, and after three weeks the physician attending me there said, "I do not wish to alarm you, but I think it wise for you to return home at once," advising me as I left his office not to submit to any operation. After my return I lived on raw eggs and baby foods, gradually becoming worse. The attacks then being more prolonged and violent, all nourishment was discontinued and only sufficient water to moisten my lips and enemas of peptonized milk were given me. Later the physician told my husband he could do no more for me; and my sister, being a graduate nurse, continued the hypodermic injections of morphine and strychnia.

In this extremity, late in December, 1903, I turned to Christian Science, and received immediate help from the first, eating whatever I desired; virtually being healed in three weeks, though there was a slight return of the old trouble the following month, which was quickly met. I was also cured of insomnia, kidney trouble, partial paralysis of the bowels, and I discontinued the use of glasses. For

more than a year I have been perfectly well, without the slightest symptom of the old trouble, and I gained fifty-five pounds in eight months. During my illness, about two thousand dollars was expended in doctors' fees, drugs, and hospital bills.

My gratitude to God for what has been overcome for me through Christian Science cannot be expressed in words, especially for the wonderful spiritual uplifting that has followed the study, and my prayer is that my daily life may be a living expression of that thanksgiving.

Mrs. Louise K. Millard, Los Angeles, Cal.

From childhood I had heart trouble and consumption. I could not walk fast, or go up hill without suffering from a difficulty in breathing, and I had a cough which the least change in the weather would increase. Twelve years ago I was taken ill with pneumonia, which left my lungs weaker than ever. Two years later I had another attack, and for three weeks two trained nurses and a doctor were at work over me all the time. Finally I rebelled, but the verdict was that I would never be well. The heart trouble was much worse, so that my physician told my husband never to leave me alone for long at a time. Later, I had another attack of pneumonia, and my physician advised me to go to a hospital, where I could have every care. I remained there two weeks, but my cough was dreadful, and I returned home worse than when I entered. Finally I gave up all thought of ever being any better. I had become very weak and could not speak aloud. For three months I had not partaken of any solid food. The valvular heart trouble was so bad that I could not lift my hand to my head, and if I lay on my left side I would go into a spasm.

This was my condition, and it was considered hopeless by my friends. In March, 1898, I was alone in my room, wishing for health, and that I could stop coughing, if only for a little while, when I looked out of the window and saw Mrs. Eddy drive past. The thought came, Why not try Christian Science? I went at once to a practitioner and received a treatment. The night before, I had only

been able to lie down two hours, but that night I slept all night and never coughed once. Before retiring, when my husband went to get my medicine and nourishment, which I had formerly taken every two hours through the night, I told him I should not want them. He said, "But you cannot leave off all at once." I told him that God would take care of me, and He did.

I had been under medical treatment in Concord for more than twelve years, when my physicians told me that all that I could do was to make myself comfortable, as I have described. My condition was most uncomfortable. I was under treatment in Christian Science two weeks and was healed, and have stayed healed. On the day that I abandoned *materia medica* I weighed eighty-two pounds. My weight now is one hundred and forty-five pounds.

For medical attendance, hospital service, nurses, and drugs I spent one thousand dollars. For my permanent healing in Christian Science I spent ten dollars.

Mrs. Annie G. Hosking, Concord, N. H.

On October 12, 1887, while descending a flight of stairs, I slipped and fell a distance of six steps, fracturing three ribs and receiving an injury in the right hip joint. The family physician was called at once. The hip was so severely injured that it seemed numb, and there was no sensation in it for three days, after which the pain was so intense that the hurt in the side seemed of no consequence. At this time the contraction of the muscles in the right limb began, and continued to increase until the foot was drawn back under the body as far as it was possible for it to go. To counteract this drawing of the muscles, and with the hope of relieving the inflamed membrane of the hip joint, the physician suspended a weight over the foot of the bed, fastening it to my foot; first a flat-iron, but as this was not sufficient the weight was increased until a fifty-pound bag of shot hung from my foot. This caused such intense suffering that it had to be abandoned. The physician next resorted to a large fly-plaster on the hip, hoping to draw the inflammation to the surface. This was

very successful in blistering, as the flesh seemed cooked nearly to the bone, but it gave no relief either to the inflamed membrane or to the contracting muscles.

Weeks had passed without any relief whatever in the suffering, when the doctor resorted to the use of morphine, which he injected in the flesh,—at first one or two injections per day, but this was increased to six or eight,—using sixty grains of morphine per week. Nothing that the doctor had done had in any way relieved the drawing of the muscles, except the temporary relief which the morphine gave.

I wish to explain that the limb drew back at the knee until the lower part of the limb pressed against the thigh so tightly that it was almost impossible to put the finger between them. The foot extended as far up as it could possibly reach; this position it constantly occupied, except when I was under the influence of morphine. Immediately after an injection was administered the limb could be straightened, but it required all the strength of my father, who is a strong man, to do this. At times when the attempt was made to bring the foot down, the muscles throughout the entire body were attacked with such spasmodic action that it often required three or four persons to hold me on the bed. My eyelids would shut, the hands close so tightly that the nails would penetrate the flesh, and my jaws would become set. At one time my head was drawn over on my right shoulder and my jaws remained set for seventeen successive days. At such times the morphine was not sufficient and chloroform was administered in such quantities as to render me wholly unconscious before the muscles would relax and the jaws could be forced open. During those times I could take no nourishment except liquids, which I could get through my teeth.

I have spoken of the difficulty experienced in taking my foot down, but it was still more difficult to keep it down. The doctor tied it to the bedstead with bands of strong cloth, and this would keep it down until the morphine began to lose its effect and the pain increased; then the muscles would contract, the bands give way, and the foot go up.

The strength of the bands was increased, until finally the heaviest canton flannel was procured. The bands were made of four thicknesses, and to make them still stronger, they were stitched, but this also failed, as one jerk of the foot severed them.

Splints were next tried,—a large one on each side of my limb,—the outside one, extending up under the arm, being securely bound to my body; but as I could not endure the suffering, they had to be taken off. All hope of keeping the foot down without the use of morphine was then given up, and from that time on I was kept under its influence, keeping the foot tied to the bedstead, and often the jerking would begin and the foot go up before the injection could be given. During the second year of my sickness an iron brace was secured, and by strapping one end to my ankle and the other above my knee I could sit up for a short time, just after an injection, and could walk a little with crutches. For over three years my leg was paralyzed from the knee down.

I had not been able to be lifted from my bed for more than a year and was reduced almost to a skeleton when we first heard of Christian Science. The morphine was gradually losing its effect, the physicians told my father that to increase the quantity above what I was then using meant certain death, and to stop the use of it would be fatal. Nine physicians were called in, and many other eminent doctors consulted, during my sickness, but none of them understood the case or had ever heard of one similar to it. I was under the care of physicians from the time of the accident until in February, 1891. They had exhausted all known remedies, and for some time had used nothing except the morphine, and, when necessary, the chloroform.

A Christian Science practitioner arrived at our home February 14, 1891, and no morphine, chloroform, or medicine of any kind was used after she came. The healing was gradual, the contraction of the muscles being somewhat slow in yielding, and some two months elapsed before the limb would remain straight. About the first of May we went on a pleasure trip, going a distance of sixty miles

in a carriage, and I stood the trip as well as any in the party. By the first of June I was healed; making a period of about three and one half months of Christian Science treatment, at a cost of ninety-five dollars.

Since that time I have found Christian Science the sovereign panacea for all ailments and have used no medicine. I can truly say that to Christian Science, as taught in "Science and Health with Key to the Scriptures" by Mrs. Eddy, I owe my life and all the good I possess. My home has always been in Fairbury, Illinois.

Elizabeth Fisher, Fairbury, Ill.

I had always been subject to stomach trouble, and finally was in such a condition that I could not travel. I put myself under a doctor's care, and after a month's treatment, with no improvement, I was informed that I had fistula, and that the only relief would be in an operation. I then decided to try Christian Science, and after one treatment ate a hearty meal. In ten days the trouble had gone, with no recurrence. I do not believe in arguing about a "sure thing," but I know what Christian Science has done for me.—*James H. Sherman, Topeka, Kan.*

In August, 1901, the glands in the pit of my right arm became swollen, tubercles formed, and my physician sent me to an eminent surgeon here, who diagnosed my case as "scrofula, based upon hereditary consumption." The removal of the swellings afforded but temporary relief, as they returned in a few months not only in the right arm, but in the left also, while the wound never fully healed, and discharged intermittently for a year and a half, until I was healed by Christian Science. In May, 1902, this trouble developed into a severe illness, and I planned to go to California to visit a friend and try to regain my health, but my physician did not think I could stand the journey, nor that one in my condition should go so far from home, and a trip north was taken instead. While my general health was improved when I returned, the swellings were soon as bad as ever, and extremely painful, and the discharge

from the sore, which had spread to an area the size of my hand, gave me a great deal of trouble. I became pallid, weak, and was very thin. The tonics and local applications which at first had alleviated, finally lost their effect, and were discontinued. I felt that there were no better physicians than those attending me, and that all that medicine could do for me was being done, but I was discouraged that it could do no more. All kinds of possibilities were held out to me,—the loss of the use of my arms, if not the arms themselves, as already things slipped from my fingers, and I was unable to dress myself without assistance. The possibility of being dependent, and an expense where I should be a help, was worse than the fear of death.

I went to a Christian Science practitioner here and began taking treatment in March, 1903. After the second treatment I sat down to the piano and played music full of runs that I had not been able to attempt for a year and a half, and raised a heavy window, lifting my arms to a level with the shoulders. After the fourth treatment all swelling had disappeared, the wound had healed, there was but a rough red scar over the place where the sore had been, and the treatment was discontinued. By the end of the week there was not a mark, not a line, to show that anything had ever been wrong with either arm. There has been no return of the trouble, and my arms are strong. My expense for Christian Science treatment was four dollars.

I am at the present time in perfect health, and never lose a day from my work. A fuller account of my experience appeared in *The Christian Science Journal* of June, 1905.

Jenny Chandler Jones, Nashville, Tenn.

Christian Science came to me when I was greatly in need of help. I had been obliged to give up my position nearly two years before, as I had severe bowel trouble. I then placed myself in the hands of a physician, whose instructions I followed faithfully, but received no benefit. I was under the care of six of Detroit's best physicians,—the last doctor who attended me being a lecturer in the University of Michigan.

He attended me for several months during the latter part of my illness, and his treatment of my case was at first with medicine and dieting, with no water to drink,—but I had not been drinking water all summer. When this treatment failed to benefit me, he started to poultice my body; I remember very distinctly the blisters which were across my bowels and stomach. At this time I was confined to my bed entirely. After a few weeks of such treatment, and no relief, I was told to lie flat upon my back, without even a pillow and without moving to either side. This treatment was tried a whole month, but it also failed to heal. The cold water cure was tried; a rubber tube was wound round my body, and ice water was passed through it. This also failed to help me, and finally the doctor resorted to a more severe diet; but it did no good. I had become much emaciated, and every day I was massaged with mutton tallow, but it did not seem to do any good and I was gradually wasting away. The doctor stated my case to a council of physicians, but they could not suggest anything different. I wish to mention that I am deeply grateful for the untiring attention given me by this doctor.

In February, 1887, a consultation of physicians was held, but no encouragement was given. At this time it was thought by many that I would pass on at any moment, as the doctors had said they could do no more. When they left my home their last instructions were to give me a little brandy water. I was able to take only about half a teaspoonful of this at a time, as all my internal organs seemed to be so sensitive to food that as soon as anything entered the stomach it would cause distress and action of the bowels, with hemorrhage. I was unable to eat anything at all, and had not taken a drink of water for a year.

When it was thought that I had but a short time to live, my parents decided to try Christian Science treatment. A practitioner was called, and I was told that God did not make me sick, that God is good. I was also told to hold in thought that God was my Life. In about a week I was eating heartily of all sorts of food. After another week I was able to sit up, and a few days later I got out of bed and sat

up for a number of hours each day. I longed for a good drink of water, and I was told that it could not hurt me. I took a drink, without any bad results. The Christian Science treatment was continued, and in the latter part of March I went out. I soon gained forty pounds, and finally went back to my position. I was treated five or six weeks.

I cannot begin to express the depth of my gratitude for the work that was done for me through Christian Science. It seemed as if I had been born again, and I realized the truth of Solomon's words, "For it was neither herb nor mollifying plaster that restored them to health; but thy word, O Lord, which healeth all things."

The doctor who had attended me called on me after I was restored to health, and expressed both joy and surprise at my recovery. He took down the statements of my parents, as well as my own, and reported the case at the annual meeting of the Michigan State Medical Association in 1889, his statement afterwards appearing in the official report of this association.

The study of Christian Science helped me a great deal, as I found that I needed to know more about this Christ-truth which heals the sick. During my eighteen years' experience in Christian Science, I have not tasted a drop of medicine. Surely this is a proof to me that Christian Science does heal. It has revealed to me the truth made known in the teachings of Christ Jesus, and in Science and Health by Mrs. Eddy, which not only heals the sick but reforms the sinner. I do not claim to have gone through these eighteen years without some ailments, but I can truthfully say that whenever there was any trouble I resorted to Christian Science treatment and the sickness was always overcome by it. I am enjoying perfect health and know that it is due to Christian Science. I return thanks to God for His wonderful mercy, and I do indeed feel grateful to Mrs. Eddy for this healing truth which came to me when all else failed.

Louis B. Matzka, Detroit, Mich.

[We have been furnished with a copy of the report to which reference is made in the foregoing testimony. This

report substantiates Mr. Matzka's testimony, and practically admits that Christian Science healed him after *materia medica* had failed.—EDITOR.]

I was an invalid for sixteen years. I was under the care of noted specialists from four of the largest cities in the United States,—all told, twenty-one doctors and surgeons ministered to me,—but to little avail. I constantly grew worse, till finally all hope failed and I reached the point where I cared to live no longer, although I had three children and a devoted husband. At this time Christian Science came to my rescue, and for the past twenty years I have been a well and active woman.

I was never a strong child. I married young, and after the birth of my first child did not know a well day for sixteen years. I had been troubled with constipation from my birth, at times suffering intensely. One specialist, under whose care I was placed for about a year, gave me such powerful drugs to produce action, that the coating of the intestines passed, but nothing else. When all material means were laid aside, Christian Science healed me of this difficulty in my first treatment, and for twenty years there has been perfect action.

I also suffered from neck-ache and headache, which were variously accounted for by *materia medica.* Some doctors thought my eyes were the cause of my suffering, so they were cut three separate times, to "adjust the focus," and very complicated glasses were worn for two years. Without them it was most difficult to distinguish the objects about me. For a little while I thought I was relieved by wearing them, but it was only temporary, till Science brought me permanent relief from this bondage. The experiment was also tried of burning my spine three times a week for an entire winter, with no result but added suffering and expense. At last, after undergoing three very serious and unsuccessful operations for internal difficulties (although I believe the last one was called a success), I was forced to wear an artificial support, the surgeon saying I should be obliged to wear it always, as the ligaments failed to do their

work, being like a piece of worn-out elastic. Added to all this, and with other ills too numerous to mention, I suffered from extreme nervous exhaustion, which unfitted me for any duties whatsoever.

This was my condition in the summer of 1885, when I took my first treatment in Christian Science, and my permanent healing began. One after another my ailments left me, and at the end of three months I was perfectly healed, and have remained so.

I was born in Providence R. I., and have lived here all my life, and am glad to testify to the permanent healing which Christian Science has afforded me.

Eliza S. Chapin, Providence, R. I.

For twelve years and over, I had suffered from throat trouble, called by some specialists paralysis of the vocal cords, by others catarrh. A throat specialist in London, England (one of the late Queen Victoria's physicians), charged me two hundred and fifty dollars for an examination, and later five hundred dollars more for an operation which gave me only temporary relief, telling me that it was all he could do for me. Another noted specialist in Melbourne, Australia, confirmed this opinion with the statement that my throat would never be well. However, as my business took me to different parts of the world, and my living depended on my voice (which at times left me entirely), I was compelled to continue my efforts to find a cure. Coming to this country, I went to a specialist in San Francisco, who operated on me with the same result as before,—relief for a short time. Here I was forced to give up the profession for which I had studied many years. I had been treated by seven specialists, all prominent in the medical world, had been operated upon four times, at a cost, for drugs and doctors, of about six thousand dollars altogether.

While in Salt Lake City for a short time, I was persuaded by my wife to try Christian Science, and I did so, though with no expectation of getting any benefit therefrom. I had treatment one evening, and can any one picture my surprise and delight when, on rising the following morning, I found myself a well man,—my nose and throat free from all dis-

ease,—and that with only one treatment from a Christian Science practitioner, the cost being comparatively nothing. This was two years ago, and I have had no trouble with my throat since that time.

The gratitude I feel for the help received from Christian Science, words cannot express; it has been good for me and mine, both physically and spiritually.

A. W. Watson, Salt Lake City, Utah.

It is with much gratitude that I testify to the great blessings received through Christian Science. Soon after I graduated from the Versailles (Ohio) High School, I became helpless with what the physicians called spinal disease. This was in the spring of 1891. My parents employed the best medical aid that could be secured there. I was under the care of three physicians, one of whom was my physician most of the time during my illness of seven years. All three physicians were kind, and I am sure did all in their power to help me. One of them stated that there was only one case similar to mine on record. Sometimes the suffering was so great that it was necessary for them to call as often as twice a day, but no material remedy or application relieved my suffering. Through contraction of the spine my head was drawn out of a natural position, the chin pressing hard against the chest. I became such a sufferer that I could not endure the jar when a member of the family walked across the room; then holes were made in the floor and the bed fastened on posts from the ground. I could be moved in bed only one inch at a time, and the greater part of the time I had to be padded from head to foot, on account of extreme nervousness and suffering. For seven long, dreary years loving members of the family cared for me. The doctors blistered my back more than two hundred times, hypodermic injections were administered, and electricity applied; still my suffering continued, with no hope of my ever recovering. The doctors admitted that medicine could not heal me or reach my case.

I was in this hopeless condition when we heard of

Christian Science healing, and I took the first treatment, May 3, 1898. I felt a little improvement, and was encouraged. After a few weeks' treatment in Christian Science I could be handled more easily in bed. In June I ate a meal at the table,—the first time in six years. In July I could walk in the house, and on August 31 I was able to lie straight in bed without any pads, and on the following morning I got out of bed, dressed myself, and walked out into the room,—something I had not done in years. The same day I walked across the street and took dinner with a friend. I was soon able to walk miles and not feel fatigued. In November I took my first ride in a carriage, and the next week went to Dayton, Ohio, to visit my practitioner. I gained rapidly, and on Thanksgiving Day returned home. I steadily improved, until to-day I am as straight as any one. During my long illness we could not even have music in our home, but now what a change! It is seven years since my healing, and I am well and able to work every day. No words can express my gratitude for Christian Science. I am thankful to God, and thankful to Mrs. Eddy, the Discoverer and Founder of Christian Science.

Miss Lillie B. Chace, Dayton, O.

About the year 1893 I had a large carbuncle on my back, which kept me at home for nearly a month, causing me much suffering and my attending physician much anxiety as to my recovery. From that time until January 31, 1897, I had in all thirteen carbuncles on various portions of my body, two of which were on the back of my neck. I was treated by six different physicians, all of whom agreed in the diagnosis and gave me practically the same treatment, which consisted in keeping the carbuncles clean by the use of water and peroxide of hydrogen, and burning them out with carbolic acid.

About January 20, 1897, a very malignant one appeared on the back of my neck, and I called on my family physician, who is now chief surgeon of the Southern Pacific Railroad, with headquarters in Houston, Texas, and who had treated me through some two or three previous attacks. He stated, after it had fully developed, that it was by far

the most malignant one I had ever had and that the most heroic measures must be taken at once. He proceeded to make an incision and apply the carbolic acid and peroxide treatment—as heretofore mentioned. After two or three days it had formed cells into which a match dipped in carbolic acid could be inserted almost its whole length. Under the treatment I continued to grow worse and my sufferings more intense.

About a week after this doctor began to treat me, he was called away, and my suffering became more unbearable and the inflammation more extended. For six days I neither slept nor ate, and after three days, in which I had received no attention except that given me by my wife, and at a moment when the pain and inflammation were greatest, I was prevailed upon to try Christian Science. I received absent treatment from a practitioner in Minneapolis, Minn., and that night, after she had received my request for aid, the pain suddenly ceased and I slept like a child. The next day nearly all of the inflammation had disappeared and I returned to my office, being completely healed a few days later. To-day there is hardly a sign of a scar on the back of my neck, while those healed under doctors' treatment left ugly places.

At the time of my healing I knew nothing of Christian Science, had never met the practitioner, did not believe in God or in any church organization, and I asked for treatment under protest and as a last resort, because my physician could not give me any hope of a preventive or of a permanent cure. Since my healing I have never had another carbuncle and am to-day in better health than ever before in my life. I have since then investigated Christian Science. I have given it the very broadest test, and have found it to be the most efficacious healing agency known, having seen all manner of disease, pronounced incurable by the most learned physicians and specialists, healed by its practice.

My wife, whose case was pronounced by nine physicians in this city and three in New Orleans as an incurable case of Bright's disease, is in perfect health, made so through the understanding of Christian Science. Her mother, now

seventy-six years of age, had her hands drawn and fingers bent because of rheumatism; she had also used glasses for years. Her fingers and hands have become perfectly straight, and she reads without the aid of glasses. She is physically in better health, and moves more rapidly than she did ten years ago.

Everything above written is open to the most critical investigation and I am prepared to prove these statements either under oath or in person.

Stonewall Bond, Houston, Tex.

During the year 1902, my little daughter, then just learning to walk, developed a curve in the right leg which our family physician said was caused by a soft bone. We took her to the physician several times, covering a period of nine months, and faithfully followed his directions, massaging the leg with strengthening lotions and strictly adhering to diet prescribed to strengthen the bony structure. At the end of that time, the leg having constantly grown worse, it was diagnosed as Pott's disease of the bone, and I was told that the only possible help would be to put the leg in an iron brace.

Before consenting to this treatment, I was persuaded to give Christian Science treatment a trial, and I called in a practitioner. After a long conversation with this lady, she recommended that I try to do the work myself, with the necessary instruction which she then gave. I took up the careful study of the Bible, and "Science and Health with Key to the Scriptures" by Mrs. Eddy, of which I am still an earnest student. After three weeks' treatment, based upon the understanding of divine Principle, Truth, the child was absolutely healed, and the leg is to-day in perfect condition. The most critical observer could not tell which had been the leg affected. From that day to this, we have called upon no other than the Great Physician.—*M. Elizabeth Horton, Bogota, N. J.*

About 1889 I was operated upon for piles and fistula. I was unable to attend to business for several weeks and suf-

fered intense pain during the illness. The doctor offered little hope of a permanent cure and pronounced the trouble hereditary from both my father and mother. In 1903 the trouble returned, and after suffering severely for several days I made up my mind to go to the hospital. My wife, however, urged me to try Christian Science. I thereupon went to a Christian Scientist and presented my case for treatment. After the second visit the trouble disappeared, and the following morning the growth came away from my body as completely as if it had been operated upon. The flesh at the same time had returned to its normal condition. I was so overcome with joy that I ran immediately to tell my wife. I suffered no pain after the first treatment and only lost one day from business. I cannot express the joy and gratitude I felt at the time. Since my first treatment in Christian Science many other physical and mental troubles have been overcome, and I now know that it is the result of my apprehension of the truth as it is taught in Christian Science.

For the past two years I have been enjoying perfect health, and have not been compelled to lose one day from business, as was formerly a frequent occurrence.

Charles A. Ryder, New York, N. Y.

During the month of April, 1895, I had the misfortune to sustain a fracture of my left leg. The fracture was reduced in the usual way by a local surgeon, but I was confined to the house some three months. A few months after my recovery I noticed that a weakness had developed in this limb, which was aggravated by much walking, and I was obliged to use a cane or crutch at frequent intervals in order to get about. This difficulty grew from bad to worse until the summer of 1898, when I decided to consult one of the best surgeons in New England, who, after making a thorough examination of the limb, pronounced it a well-developed case of varicose veins. He advised me to submit to a surgical operation, as this, he emphatically stated, was the only known remedy. I naturally disliked to undergo this ordeal, and so put the matter off from week to week, wearing an elastic stocking and going about with crutches

and cane. At this juncture a member of my family suggested that I try Christian Science for the trouble. I was skeptical—knowing but very little about this method of healing—and told them that I did not believe it could help in a case where surgery was the only known remedy. After a while, however, I decided to try this Science, and a local practitioner commenced treatment. At the end of three weeks' time I noticed that the elastic stocking which I had been wearing was becoming loose. This was very encouraging; so I continued the treatment, and was thoroughly healed before the end of the fall of 1898. This was nearly seven years ago, and I have had no return of the trouble. In addition to this, my general health, which had been undermined to some extent by the local troubles above mentioned, has been wonderfully improved. I am over sixty years of age and weigh above two hundred pounds, but I can walk long distances without cane or crutch and with no inconvenience whatever. I shall be very glad to make oath to the truth of these statements, and testify to my gratitude for what Christian Science, without the aid of drugs or any other material methods, has accomplished in my case.

Wainwright Cushing, Foxcroft, Me.

In the year 1902 I became greatly afflicted with a complication of troubles,—neuralgia in the neck and head, and Bright's disease of the kidneys,—so diagnosed after a careful examination by one of our leading doctors, who had been our family physician for some twelve years previous. He had my case in charge for several months, and not being able to relieve me, advised my going to the Hot Springs. I did so, but returned after two weeks, feeling no better. He then informed my family that I could not live more than three months.

It was soon afterwards, at the request of my family, that I went to the Christian Science church to seek aid, and was advised to investigate the subject and to take treatment of a practitioner. I did so, and began at once to experience relief. I continued my study of the subject, and in the course of a month realized that I was healed of all my

troubles, including Bright's disease. I am now sixty-nine years old and am in better health than at any time for the past forty years. I am deeply grateful for the revelation of Christian Science to this age through Mrs. Eddy. All the members of my family have experienced great help from this Science.—*George C. Cockrell, Omaha, Neb.*

From the effect of a fall in 1876, the ligaments and muscles of the entire left side were partially paralyzed, including complete deafness and blindness in left ear and eye, and at times an inability to think, or form sentences. A dislocation in the spinal column, between the shoulders, leaving a space the size of the ball of the thumb, caused a drawn and disfigured condition through the shoulders and neck, and I was unable to use the right eye on account of intense pain. My liver was also diseased; an abscess broke internally, and this, as the physician claimed, caused blood-poison and large external abscesses. I also had uterine and bowel trouble, and seemed to be a general wreck, and not one of my physicians offered me a ray of hope that I might recover. For six years I was under medical treatment, tried two sanitariums, magnetic healing, osteopathy, massage, Swedish movement, sand and many other kinds of baths, and for years carried an electric battery with me. Only temporary relief was ever secured, and from first to last physicians said it was absolutely useless to expect medicine to restore me to health, and their statement was proved sadly true. Many times I would lie for hours, and sometimes days, unable to speak so as to be understood. For years I spoke only in a whisper.

Such was my condition when Christian Science found me, helpless and hopeless, both mentally and physically. The practitioner worked for me almost day and night for two weeks, and at the end of the third week my case was dismissed. I was free from pain, and as strong and active as before the injury. My sight and hearing were perfectly restored; I could eat anything and as much as I wanted without the slighest inconvenience. It took some time to fill out and remove the traces of disease,—the emaciated

condition of the left side,—but there was not a trace of pain or weakness at the end of the third week. A year later the deformity of the spine was suddenly removed and without pain, and I straightened up four inches. To-day I am a strong, well, and happy woman, the result of Christian Science understood and practised as taught in its text-book, Science and Health by Mrs. Eddy. I have spent over eighteen hundred dollars for medical treatments, which were only failures, and my healing in Christian Science cost me fifteen dollars.

Mrs. Laura E. Evans, Eureka Springs, Ark.

I had hereditary consumption of the lungs, and had been very frail and delicate all my life. I was where I had no hope of recovery when Christian Science was presented to me by a friend whom I knew had been healed after doctors could do no more in the case. I purchased the text-book, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, and was healed within three months by the reading of this wonderful book. This was a little over nine years ago, and I am stronger and in better health to-day than ever before.

Mrs. Nannie E. Gatlin, Hattiesburg, Miss.

From childhood I was afflicted with epilepsy, which had increased in severity through seventeen years. The attacks occurred at intervals of from two to four weeks, and at last they threatened my mind and even my life. My parents tried many doctors of different schools, but without permanent help, and they mostly pronounced my case incurable. Hundreds of dollars were spent in this manner. I came to Christian Science a physical and mental wreck and totally without hope. I was completely cured in two weeks' treatment from a Christian Science practitioner, costing me ten dollars. This was four years ago and I have never had a symptom of the disease since. My health is excellent, and I have never had need of treatment since, nor have I resorted to any kind of medicine.

Miss Frances Drury, Omaha, Neb.

I was what is termed a man of the world, and about fourteen years ago I found myself a physical wreck. I put myself at that time under the care of an allopathic physician; but I gradually grew worse, and after about six months I went to my family physician, a homœopath, who gave me to understand that the former physician did not understand my case at all. I appeared to improve for a while, until my eyesight became affected and later I found myself with a cancer on my tongue. I tried various treatments for this trouble without avail, and life became such a burden to me that I longed in vain to pass away and end my sufferings, which were horrible. I would have helped matters along by committing suicide, and but one thing hindered me from taking this step. My mother had nursed me during about four years of this life, and it came to me that the least that I could do in return was to bear my suffering as long as she lived.

It occurred to me that I should investigate Christian Science, which I did largely through curiosity, for I never believed in anything which I could not see and feel, and regarded God as a quantity of which I knew nothing; neither did I care to know anything about Him. I began to study Christian Science and later on took treatment. After having worked my way for a while in this new-old thought, I began to realize the fact that Life as God is all, and I started out to get a right conception of God and my relation to Him. I took treatment for a while, but always felt that it was up to me to work out my problem. After about a year I found that my ailments had all vanished, and the cancer was actually healed. This was about ten years ago. I presume I have spent in all about one hundred and fifty dollars for my healing in Christian Science, whereas I had previously spent about fifteen hundred dollars for medical treatment with no benefit. I can but feel grateful in the very highest sense of the word for what Christian Science has done for me. I owe everything to Christian Science and would express my deepest gratitude to Mrs. Eddy and my high appreciation of her love and labor in making known to me a God on whom I can call in time of need.

Otto C. Nordhoff, Baltimore, Md.

A little more than three years ago I was stricken with what is known as locomotor ataxia. I was attended by several of the best-known physicians in Brooklyn, among whom was a doctor of wide repute in the medical world. He and the others told me frankly that medicine would have no effect whatever upon my case, and his advice was,—"Keep well fed, and await patiently your time of dissolution."

Under such a verdict I lost all hope, and my good wife had me placed in the Home for Incurables, at Fordham, N. Y. At this home, the four attending physicians pronounced mine a hopeless case, and gave me but two or three years, at the longest, to live. Soon after entering this home, February, 1904, I grew rapidly worse, and was given up as bed-ridden, when Christian Science was brought to my attention by a lady who told me how God could and would restore me to health and strength. Her little talks proved wonderfully effective in my case, for in a few weeks I was enabled to sit in a wheel-chair and move myself about the ward and halls of the home. This greatly amazed the doctors, and they said that I would be confined to this wheel-chair for the residue of my mortal existence; but the Christian Scientist kept saying to me each time she called, "No, you will soon be able to attend services at our little church along with your wife." This was too much for me to appreciate at that time, and after she left I would laugh to myself at what seemed an absurd remark; but gradually I found myself growing stronger and stronger, and I walked from one end of the ward to the other, leaning upon the cots for support. Finally, I returned, leaning hard upon the infinite, fully realizing that my only hope was in God, good, and before I knew it I was ready to take the long trip to the "little church" as my practitioner had predicted I would. The first Sunday, April 17, I shall not soon forget, and I have been attending the services ever since, thanks to Christian Science.

When first stricken by the aforenamed disease, I was engaged in railroad work; my previous training, however, had been for the Christian ministry. I am now ready for work, and anxiously awaiting the opportunity to be up and

doing. I will gladly answer all questions relating to my healing in Christian Science.

B. C. Lamplugh, New York, N. Y.

After twenty-eight years of suffering, during which time I was treated by fifteen different medical men, I was healed by Christian Science. I was first taken ill in India, and a change to England was recommended, but the symptoms became more aggravated, and another change was advised. I then came to Texas, with the same result. In San Antonio I had two operations performed, neither of which gave me any relief. None of the doctors were able to determine with exactness the nature of my malady, but all agreed in saying that the heart was affected, for I used to be unconscious for two hours at a time, and spent most of the twenty-eight years in bed. After spending thousands of dollars in this way, I was persuaded by a friend to try Christian Science, and acting on her advice I purchased a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, for which I paid three dollars. I was healed after reading the book for a few hours. My healing took place on the 24th of February, 1896, in San Antonio, where I now live. I have not been confined to my bed for a single day since that time, and am now a strong, healthy woman.

Mrs. Marie M. Davison, San Antonio, Tex.

I have been healed of intestinal indigestion through the reading of "Science and Health with Key to the Scriptures" by Mrs. Eddy. For more than twenty-five years I was a sufferer from this trouble, which followed an attack of typhoid fever. At times I would be prostrated as a result of the intense pain, and was unable to get any permanent relief through the use of material remedies. During this time I employed a number of physicians (twelve, I think), who administered morphine or opium, in one form or another, to relieve the pain, but they seemed unable to reach the cause of the difficulty. This was reached and overcome through the understanding gained by reading Science

and Health some five years ago. To-day I have no fear as to what I shall eat, and am entirely free from this trouble.

F. C. Hotchkiss, Stratford, Conn.

In 1902 I found, after a year of pain in all parts of the back and stomach, that I was becoming paralyzed from my shoulders down. All this time I was under the treatment of physicians, most of whom were personal friends and on whom I could rely to do all in their power for my betterment, but I grew worse. Two diagnosed the case as tuberculosis of spine; two as Pott's disease; one as curvature of spine. I went to a hospital in October, 1902, for treatment, and as soon as I reached it I grew much worse. I remained there about six weeks, and came away somewhat better but not healed. About this time a Christian Science friend of mine called, and told me I could be healed, and I arranged to receive treatment. This was continued at intervals for about ten weeks, after which I handled the case myself, with occasional help from the practitioner. During the treatment muscular convulsions in the lower part of body and limbs was overcome.

I returned to my duties April 20, 1903, and lost no time after that. My left limb was over a half inch shorter than the right, but it is now perfect. I have not used any canes or material support of any kind since September, 1903, and I now walk perfectly and with elasticity. I spent about four hundred dollars with physicians, and not over seventy-five for books and Christian Science treatment.

John W. Hare, Pittsburg, Pa.

For ten years I had been a sufferer from what the physicians called Bright's disease, and had not had a single night's rest during this time without taking a powerful drug to produce sleep. In addition to this affliction I was suffering from dyspepsia and had to be very careful of my diet. I was treated by four of Cleveland's most capable physicians without receiving relief. I was compelled to give up my position, and upon the advice of my doctor I spent six months on a farm, but returned to the city no better than when I went away.

During all these years one of my friends had urged me to try Christian Science, but I refused and continued to suffer until seven years ago last May. When everything else had failed, and my doctor had dismissed himself, saying he could do nothing for me, I applied for Science treatment, but without a particle of faith that I would be benefited. From the very first treatment I improved. The practitioner told me I might eat whatever I desired, and this I did without any bad effects. I was also directed to discontinue the use of sulphonal, which I was using to produce sleep. I rebelled against this, as I was certain that without it there would be no rest, but when told that treatment would be denied me unless I obeyed instructions, I consented. I have never had occasion to use a sleep producer since that time. I was under treatment about six weeks, and during that period my ailments vanished one by one, until I was in perfect health. Since that time I have not been absent from my business but once on account of sickness, and then only a few days last February with the grip. As evidence that there is not a trace of Bright's disease in my system, I have successfully passed the examination for life insurance in one of the old-time companies, after a thorough microscopical examination, although I had previously been rejected by two old-line companies on account of my kidney trouble.

That the foregoing is true can be vouched for by many of my friends, who thought I had but a short time to live, and I am quite willing to make this statement under oath.

W. S. Snyder, Cleveland, O.

I was a sufferer many years, and had tried all manner of remedies, including surgery and electricity, until 1883, when my troubles culminated in consumption. For this I was under one physician's care three years. He declared he could not heal me, and knew of no remedy which could do so.

In 1886, Christian Science was presented to me as a means by which I could be healed. I procured the textbook, "Science and Health with Key to the Scriptures" by

Mrs. Eddy, and with the study of this book and two weeks' treatment I was healed. This treatment cost me fourteen dollars. I had paid out hundreds of dollars to physicians, and my parents had done the same for me before I could attend to my own needs, but I was never healed or relieved of suffering until I had Christian Science treatment. From that time until now I have remained well and have been able to work all the time. I lived in La Crosse, Wisconsin, at the time I was healed. My residence now is Sioux City, Iowa.

Clara Shepard, Sioux City, Ia.

It is with pleasure that I give my testimony of healing through Christian Science treatment. I was troubled with what the physicians termed intestinal indigestion, in the form of chronic diarrhœa, and with valvular heart trouble.

Before trying Christian Science, which was in February, 1899, I had doctored continuously for three years. I had tried several physicians and a great many remedies suggested by friends, and although I was restricted to a very simple diet I grew no better. Finally I came to the place where I was so weakened I could not attend to my duties more than half the time, and was unable to sleep nights without opiates. I came to Christian Science with little or no faith, but I am happy to say I was completely healed in two weeks' treatment, and have remained perfectly well ever since.

For the two weeks' treatment in Christian Science I paid ten dollars, and I think I am safe in saying it cost me five hundred dollars for medicine, doctors, and nurses in the previously mentioned three years.

Christian Science means much to me, for through its teachings I have a better understanding of God and my relation to Him, and my life has been one of success and happiness since coming into it.

J. Wesley Plummer, Concord, N. H.
Deputy State Treasurer of New Hampshire.

It is now almost seven years since I first turned to Chris-

tian Science for help. For eighteen years prior to that time I had not known what it was to be well. I had had medical treatment from some of the best doctors in Renfrew, Ottawa, Montreal, Calgary, and Kingston. Sometimes I would feel better, but the diseases were increasing in number and intensity, till I was ordered to the hospital to undergo an operation, although the doctors gave my husband no hope of a permanent cure. The doctors said I had a disease of the brain which would grow worse and worse. It caused me terrible suffering at times, in spite of all they could do for me.

Three years before I accepted Christian Science, I was operated on for tumor. The doctors said there were two; they removed one, but said that an attempt to remove the other would prove fatal, and so it was left till I was healed through the truth, in Christian Science. One of the doctors who was present at this operation, when told that I had been healed in Christian Science, said, "She is not healed, she only thinks she is; she will find out her mistake in less than a year." Now he acknowledges that I must have been healed. Three doctors treated me for ulceration of the womb; they said I was too weak to be treated for this when in the hospital, although it then caused me intense suffering. Almost immediately after leaving the hospital I was attacked by sciatica, and in spite of treatment from some of our best physicians it was steadily gaining ground. One of the physicians ordered fly-blisters on my hip and knee. The flesh was thus made raw, to add to my other sufferings. Ulceration of the stomach was added the summer before I came into Christian Science. During all these weary years my husband never seemed to give up hope, but was ready to try any new method of healing that promised even relief. Friends urged me to try Christian Science, and I finally consented, although I could not believe that their prayers could be more effectual than my own petitions for health and the prayers of my faithful pastors.

However, I received help before the practitioner left the house, and after two weeks' faithful work, and my earnest study of the Bible and Science and Health, I was able,

with the aid of a stick, to attend my first Christian Science meeting. I had a practitioner work for me occasionally during the next two months, and I then felt well. This treatment cost me thirty dollars, while I had been eighteen years under the care of fourteen different physicians at different times. To-day I am a well woman, able to do my own work and walk wherever I wish with ease and comfort. Can any one think it strange that I thank God, the giver of all good, for this truth which has changed my darkness and suffering into light, harmony, and health?

Mary E. Reeves, Kingston, Ont.

In the year 1896 I lost a child, fourteen months old, with what the doctors called consumption of the bowels. In 1903, my little girl, ten months old, was taken with the same disease. We then called our family physician, who attended her for three months, at the end of which time he informed me that she could not be cured. The child had been reduced to a skeleton. On being told one evening that my baby was in a dying condition, and would probably not live until the next morning, I consented to try Christian Science, and a practitioner was sent for at the suggestion of my mother-in-law, who had been healed in Christian Science. The child had not closed her eyes for forty-eight hours. When the practitioner came she took the little one in her arms, and assured me that I had nothing to fear; to go down to my dinner and leave the child with her. I obeyed, and when I returned, about half an hour later, my baby was sleeping peacefully and did not awaken for four hours. The next day the improvement was so marked that she was taken out in the front yard, and in a week's time our friends could hardly believe it was the same child. She grew stout, and has since been in perfect health.

If called upon, I shall be glad to appear before a notary public and make affidavit to the above testimony.

Mrs. J. S. Haag, New Orleans, La.

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EDITORIAL COMMENTS.

An Unworthy Measure.

Bigotry and the latent spirit of persecution has so far prevailed in the legislature as to induce the members in both branches to pass a law aimed at the practice of Christian Science. The members of the legislature mean to be liberal. They would declare unreservedly in favor of liberty of conscience, and they revolt against the persecutions and outrages of the dark ages. Yet these people who believe the good Lord will answer their prayers literally, just as he has promised, and who are willing to trust to good morals, good habits, and correct living, rather than to drugs, are so foolish and ridiculous that they ought to be made to practise what we believe instead of being allowed to follow the dictates of their own conscience.

Of course we will not burn them alive, as they used to do in such cases. It will not be necessary. We will just enact a law and they will obey the law. But suppose they do as the ancient martyrs did. Suppose they refuse to obey the law, and persist in their foolish practices. What then? Of course the law has a penalty, or it would not be of any use. If these silly, unreasonable Christian Science people are so strong in their faith that they think they ought to defy the law, as Daniel did, and as thousands of holy martyrs have since done, what will happen then? Why, of course they must expect to suffer the penalty of the law we have made to bind their conscience. We will send them to prison. It will serve a devout and gentle woman right to go to prison if she is so silly as to trust in the name of Jesus for present help in time of need! We have no intention of persecuting the Christian Scientists as the Quakers, the Protestants, the non-Conformists, the Congregationalists, and the strict Conformists were persecuted. Yet we have passed a law that will land them in prison and keep them there if they are half as obstreperous as was any one of the holy martyrs whose fate we deplore and whose persecutors we detest.

Perhaps we had better take their Bible away from them, so they will forget God's promises. According to the recent statutes of Nebraska, He never intended to keep them anyway! It only requires the signature of the Governor to make that statement the law of the State. If Christ should come to Nebraska and do as he did in Galilee nineteen hundred years ago, he would be arrested and fined, and if he did not pay the fine he would be sent to prison, and we could not have the miserable consolation of shirking the responsibility, as Pilate did, by saying, "I find no fault in him." We would be compelled to declare that he had committed the fault of breaking the law of the commonwealth and was worthy of its penalties.—*York* (Neb.) *Times.*

Christian Science in Nebraska.

What the Nebraska legislature proposes to do is not entirely clear, but the despatches say that a bill has been reported from the Committee of the Whole which provides that "it shall be unlawful for any person to attempt to cure mental or physical ailments, real or imaginary, for pay, without first obtaining a license to practise the healing art from the State Board of Health."

This is called in the despatches "a knockout blow for Christian Scientists," probably because the State Board, being composed of regular physicians, will refuse licenses to Christian Science healers. That this is the expectation is likely, from the fact that the bill was originated and promoted by the regular physicians, who crowded the hall of the legislature when it was agreed upon.

The *Miner,* without meaning to indorse Christian Science, characterizes this proposed action of the Nebraska legislature as oppressive.

The Nebraska Solons do not appear to have noticed that this bill will apply, if carried to an ultimate conclusion, to Christian ministers and to all religious teachers, if not to school-teachers and managers of reformatories, as well as to Christian Scientists. There is nothing more widely believed than that sin and immorality are diseases of the mind, that religion is the cure for them, and that the teachers

of religion are the physicians who prescribe the cure. Under this bill, if it becomes a law, every preacher in Nebraska who preaches without a license from the State Board should be arrested.

The world is exceedingly tired of the intolerance of the medical profession. We do not deny the value of medical science, nor the great progress it has made in recent times, but we do know that it is as changeable as the skies, and that with it, as much as with any other science whatever, "the science of to-day is the ignorance of to-morrow." A profession which has in turn pretended to cure everything by bleeding, by purging, by sweating, by cold water, by allopathy, by homœopathy, by eclecticism, by antiseptics, by sleeping out of doors, and by orificial surgery, is in no position to say to anybody, "You are a charlatan and shall not treat disease."—*Bisbee* (Ariz.) *Evening Miner.*

A Word for the Christian Scientists.

Quite a while ago the habit of many newspapers of poking fun at Christian Science went out of fashion. Attacks on Christian Science because of isolated cases of ignorant followers is now almost in the same class as persecution of the Jews. It is therefore the more remarkable that a local newspaper seized upon the case of a Whittier lad who was treated by Christian Science, and who died, as the basis for an attack upon the faith.

There are followers of every faith who, through ignorance, bring criticism upon themselves, but there is no reason why these individual cases should cause an attack upon a religious belief. An attack of this kind upon Christian Science is just as senseless as an outburst directed against the Methodist, the Presbyterian, or the Catholic church because a member has gone wrong.

This is not a technical discussion of the merits or demerits of Christian Science. Mrs. Eddy says "Christian Science explains all cause and effect as mental, . . . It shows the scientific relation of man to God" (Science and Health, p. 114). Can you find anything so terribly offensive in that? And, moreover, it is almost a sure

thing that the newspapers which still continue to attack Christian Science have never even read that much of Mrs. Eddy's doctrine.

The Whittier incident may have been one of these cases which are found in every religion, or the case may have been misrepresented by the newspaper. At any rate, it simply proves that we are not so far removed from our witch-burning ancestors as we think, when we are so intolerant as to ridicule and attack a belief which is comparatively new, and which generally we do not understand.

All religions have of necessity certain fixed characteristics, and each has its inherent qualities or defects. "But," as Wagner's "Simple Life" says, "if your religion serves to make you think yourself better than others, quibble over texts, wear sour looks, domineer over other men's consciences or give your own over to bondage, your religion is worthless—it separates you from God and man."

Newspapers won't attack Christian Science much longer. They will become educated and broad-minded enough to give it as fair a show as they give other beliefs. That a local newspaper has attacked it is simply the exception to the rule of tolerance which has given this country all good religious beliefs and accomplished remarkable progress in the way of education.—*The Los Angeles Record.*

WHO SHALL JUDGE?

State legislatures are at work grinding out the usual season's grist of laws. Out in Nebraska the State law-making body has delivered itself of one which provides: "It shall be unlawful for any person to attempt to cure mental or physical ailments, real or imaginary, for pay, without first obtaining a license to practise the healing art from the State Board of Health.

It is declared that this is a blow at Christian Scientists, and very likely that is what it is meant to be, for the State Board of Health is composed of and controlled by physicians, and every one knows in what regard the practitioners of medicine hold the cult called Christian Scientists.

Without meaning to endorse Christian Science, we call attention to what this bill would lead, if followed to its ultimate conclusion.

Nothing is more generally believed than that sin and immorality are diseases of the mind, and Christian ministers, school-teachers, managers of reformatories, and religious and ethical teachers in many cases proceed upon this theory. It is a tenet of the Christian Scientists. It will be seen, therefore, that the blow is not alone at Christian Scientists, although the State Board might so apply it. But if the essence of the law were applied without prejudice it would apply to all those mentioned.

The dispatches state that this bill was lobbied through by physicians who openly stated that it was aimed at the followers of Mrs. Eddy. The world does not deny the value of medical science and every one knows what great strides it has recently made. But the Nebraska doctors could be in better business. The intelligence of the people is sufficient to guard themselves. They do not need the protecting arms of the law in this regard. Furthermore, when one considers that in the name of medicine horrible tortures have been inflicted needlessly and to the harm of the sick, and that which is believed to be the correct remedy to-day and universally commended is as generally condemned to-morrow, what with hot water to-day and cold water to-morrow, allopathy this year and homœopathy next year, purging and then sweating, ice compresses one moment and hot-water bags the next, it would seem that the medical men are not now in a position to dictate in this regard.

Glens Falls (N. Y.) *Post.*

Considerate Attention.

Perhaps the public may have noted that the opposition to Christian Science, which was very much in evidence a few years ago, is dying out.

Worldly as a majority of our people may be, they have been quick to recognize the goodness which is in the new cult. There is nothing in Christian Science which would

suggest imposition. Faith is the foundation of the belief which has Mrs. Eddy as its chief exponent. Those who accept this good woman's teachings live pure and upright lives. As pious as the Pilgrim Fathers, the Christian Scientists are more liberal than those pioneers of religion in the New World.

Since the immortal Declaration of Independence was given to freemen, our people have held that all men are "endowed by their Creator with certain unalienable rights," among which are "life, liberty, and the pursuit of happiness." As men and women are happy in their religion, any belief which contributes toward the happiness of the world must at least receive the considerate attention of the American public.—*Albany* (N. Y.) *Press-Knickerbocker.*

AN UNJUST LAW.

There has been introduced in the Oregon legislature a bill compelling parents and guardians to employ doctors of some school of medicine in case of sickness in their families. The law excepts osteopaths, who use no medicine. The law was, no doubt, inspired by the doctors and aimed directly at Christian Science practice. Osteopaths use no medicine, neither do Christian Scientists, but the reliance for success is widely different. The doctors were willing to concede to the osteopaths a place in their ranks, but would not recognize the Christian Scientist practitioner, who relies upon an understanding of man's relation to divine Love for his cures instead of merely punching, pinching, and kneading the body of the helpless sick. If the law would provide for severe penalties in case a medical doctor failed to cure, there might be some sense in the law interfering with the people's rights of self-government. The legislature of Oregon will not pass a law of such distinct class legislation, neither should it.

Post Falls (Idaho) *Advance.*

Governor Mickey of Nebraska has vetoed the bill passed by the legislature of that State, forbidding Christian Science healers from engaging to heal the sick in that State

unless they had taken a four-years medical course and had a license to practise medicine in Nebraska. In vetoing the bill Governor Mickey seems to be in pretty good company, for thirty-eight States in the Union have, since 1898, undertaken legislation along this same line, and in each of them the measure has either been defeated, or amended so as to exclude Christian Scientists, or vetoed by the governor. In most cases the enactment of these laws has not been demanded by public sentiment, but has been inspired by the medical fraternity, and it is interesting to note that legislators, governors, and courts have stood between the medical fraternity and the constitutional rights of the Christian Scientist.

There are all sorts of views of the Christian Science sect—from the one which declares the doctrine a mild sort of insanity to that which believes it competent to cure every ill to which the flesh is heir. It is not for the *Argus-Leader* to enter this controversy. It would be an invitation to an interminable controversy which could do no good, and in which we candidly confess we might easily get worsted. It may be said, however, that Christian Science is not a system of medicine, but is a religion, and it is not the business of the State to interfere with the practices of religion so long as these practices do not harm the State or injure innocent persons. The law does not compel a Methodist or a Congregationalist to call a surgeon when some one else thinks a surgeon is needed. It allows the individual to pick out his own kind of medical treatment. It simply says that men who profess to have studied medicine shall have actually done so and shall be able to pass a competent examination. This is to protect the public against imposition. The man who believes in medicine wants a practitioner who understands it, and the law tries to protect him from imposition.

But the Scientist does not believe in medicine. He believes that human ills can be cured by prayer. He may be wrong. He is sure he is right. It is an unsafe business for the State to undertake to decide. So far the Scientists have largely the better of the legal phase of the

controversy, and the indications are that repressive legislation of this sort will not much longer be attempted.

Sioux Falls (N. D.) *Argus-Leader.*

The proposed law (vetoed by Governor Mickey) was an anomaly. It did not directly prohibit the practice of Christian Science healing in Nebraska, but it aimed to bring about that object indirectly by requiring that so-called healers should take a four-years medical course before being allowed to practise in the State. Of course no consistent Christian Scientist would do that. The basic teaching of the faith is that medicines are useless and that errors of the flesh can be cured by divine Mind alone. In its practical application, then, the law would mean that the Christian Scientist, who of necessity has no confidence in medicine, could not enlist the services of a fellow-believer in an effort to effect a cure in the only way both believed feasible. It is easy to see that there would be no utility in such restriction, to say nothing of its probable unconstitutionality, as interfering with individual liberty. A law requiring that in case of sickness every person who was taken ill must send for an allopathic or a homœopathic physician, would be only a degree more absurd. The subject is such a delicate one that the legislators may well let it alone. If Christian Science is a mild form of insanity, then the State ought to take care of its members just as is done with other persons who are believed to be capable of harming themselves or others. If Christian Scientists are sane, they ought to be allowed to look after their own affairs, if by doing so they are not injuring the community at large or forcing their methods upon helpless persons. The individual who is afflicted with disease is allowed to exercise his own option as to whether he shall take the nasty medicines prescribed by the doctors or whether he shall submit to the surgeon's knife in an effort to effect a cure. It is not a serious enlargement of personal liberty to allow the individual to make the same decision with reference to so-called mental healing.—*Sioux City* (Ia.) *Journal.*

Governor Mickey's course should be commended, and the action of the legislature condemned. There is altogether too much legislation of this sort, prompted by narrow-minded intolerance and religious or moral bigotry. It is about time that a man has a right to his own opinions, no matter what they may be, and the right to do what he pleases, so long as he does not interfere with the equal rights of other men.

Christian Science is a religion, and as such is protected by the Constitution of the United States. And quite apart from the legal rights afforded by the Constitution, the fact that people honestly believe in it is sufficient reason why its followers should be unmolested.

Of course it is claimed by opponents that Christian Science is opposed to medical knowledge; but what is medical knowledge? There is no such thing. There is not a single disease, not even of the simplest nature, that a regular practitioner is certain of curing by means of his drugs. It is highly questionable whether diseases are cured by modern drugs any better than they were cured by drugs used in Egypt and Greece, drugs which no physician would think of using to-day. . . . If a man desires to be treated by Christian Science methods, he has a right to be, and no legislature or tyrannical majority of men has any right to prevent him from receiving such treatment.

Christian Science has cured diseases. Probably it is safe to say that it cures as many of them as any theory of medical treatment has done. It is certainly an interesting experiment, and no one but a narrow-minded bigot will desire to see it suppressed. Every honest experimenter should be given a chance to show what he can do, and this is all that the Christian Scientist demands.

Portland (Ore.) *Telegram.*

Some two weeks since the *Patriot* offered a brief editorial comment on a bill then pending in the Nebraska legislature, the purpose of which was to prevent the practice of healing by Christian Science methods and to check the rapid growth and development of Christian Science religion in that State.

The bill passed both houses, but was vetoed by Governor Mickey, and the argument he offered in support of his position will prove interesting reading to the people of New Hampshire.

The conclusion of Governor Mickey, that the bill "was conceived in a spirit of intolerance," is especially noteworthy because it locates and defines the motive behind all such attempted legislation.

There is a tendency among those who have once had their business recognized by law and custom, to appeal to the law and to sentiment to protect them and their business against all newcomers, even though the ways of the newcomers may be infinitely better.

It is safe to say that out of every one hundred such bills as that introduced in the Nebraska legislature, ninety-nine of them were inspired by physicians who imagined they saw, in the spread of Christian Science thought, a menace to their business. That is the whole thing briefly told, and Governor Mickey laid the condition bare.

The Daily Patriot, Concord, N. H.

If the courts listen to the devotees of any given school of physicians, nothing short of the services of such a physician will answer the requirements of the law. The homœopath, the eclectic, the electric, the magnetic, and possibly even the allopathist himself, may all be guilty of manslaughter, if the prejudices of the community are to be allowed to determine what is and what is not proper medical treatment.

If, therefore, any person believes that prayer will be efficacious in his case, and that drugs will not do him any good, will not the legislature deprive him of the proper means to secure his recovery, should it provide that his friends be fined or sent to jail, in the event of his death, because they did not provide what some one else thinks is proper medical treament, during his sickness?

Portland (Me.) *Express.*

If Christian Science is meritorious it has equal right with

other beliefs to exist. If it is without merit it will die out of its own inherent weakness. In either view of the case there is no call for legislation concerning it. The recurrent demand that legislatures shall "regulate" the affairs of the people breaks out at every session of State legislatures and of Congress.—*Omaha* (Neb.) *World-Herald.*

Many of the best thinkers of the day are turning to Christian Science, and it numbers among its adherents tens of thousands of men and women in every walk of life. Its growth has been phenomenal. Its work for humanity is far-reaching, and one cannot afford to lightly criticise a religion that numbers among its followers men of high literary, social, diplomatic, theological, educational, medicinal, scientific, and religious standing.

It is no "fad." Life-long invalids—chronic, nervous, mental, organic, and every known disease to which flesh is heir—have been cured, drunkards reformed, morphine fiends lifted out of despair, sinners reformed, and one is most ignorant of facts, and misjudgingly or intentionally deceives the public and himself, who does not recognize the good that is being done by this great truth of the ages.

Wyandotte (Mich.) *Record.*

Every now and then some person takes a fling at Christian Science, the reflection or criticism, as the case may be, often being made through thoughtlessness or misinformation. One of the best evidences that there is something solid and meritorious in Christian Science is the fact that many splendid men and women profess the faith. It is true in this city, and as true elsewhere, and thus the considerate are compelled to pause and reflect.

Pueblo (Col.) *Indicator.*

APPENDIX.

EXHIBIT SHOWING UNSUCCESSFUL ATTEMPTS TO OBTAIN LEGISLATION AGAINST CHRISTIAN SCIENCE. (COMPILED SEPTEMBER 1, 1905.)

Arkansas. 1901: Bill defeated.

California. 1901: Bill amended favorably to Christian Science and passed. 1903: Bill defeated.

Colorado. 1899: Bill vetoed by Governor Thomas. 1901: Bill defeated. 1903: Bill vetoed by Governor Peabody. 1905: Bill amended favorably to Christian Science and passed.

Delaware. In 1905 a bill to amend the medical laws of the State was introduced at the instance of the medical doctors, which contained a clause, voluntarily inserted by them, as follows: "Provided that nothing in this section shall be construed to apply to the administration of domestic or family remedies in cases of emergency, or to dentists or dental surgeons, or to surgeons of the United States Army or Navy in the discharge of their official duties, or to any person who administers to or treats the sick or suffering by mental or spiritual means, without the use of any drug or material remedy." This bill was passed by the House of Representatives, but was afterward withdrawn, owing to opposition by opticians to other parts of the bill.

Florida. 1901: Bill defeated. 1903: Bill defeated 1905: Bill defeated.

Idaho. 1900: Bill defeated.

Illinois. 1899: Bill amended favorably to Christian Science and passed. 1903: Bill defeated.

Indian Territory. 1904: Bill amended favorably to Christian Science and passed (by Congress).

Kansas. 1901: Bill amended favorably to Christian Science and passed.

Kentucky. 1904: Bill amended favorably to Christian Science and passed.

Louisiana. 1904: Bill defeated.

Maine. 1905: Bill amended favorably to Christian Science and passed.

Maryland. 1900: Bill withdrawn. 1902: Bill amended favorably to Christian Science and passed.

Massachusetts. 1898: Bill defeated.

Michigan. 1897: Bill defeated. 1899: Bill amended favorably to Christian Science and passed. 1905: Bill withdrawn.

Minnesota. 1899: Bill defeated.

Missouri. In 1905 a bill of the class described on page 43 was introduced. The committee to which it was referred reported a substitute containing the following clause: "Provided, however, that nothing in this act shall be construed to prohibit any person who ministers to or treats the sick or suffering by spiritual means without the use of any drug or material remedy." The session of the legislature closed before the substituted bill was reached for further consideration.

Nebraska. 1905: Bill vetoed by Governor Mickey.

New Hampshire. 1903: Bill defeated.

New York. 1894: Two bills defeated. 1898: Bill defeated. 1901: Bill defeated.

North Carolina. 1903: Bill amended favorably to Christian Science and passed.

North Dakota. 1901: Bill defeated. 1903: Bill defeated. 1905: Bill defeated.

Oklahoma. 1901: Bill defeated.

Oregon. 1899: Bill defeated. 1905: Two bills defeated.

Pennsylvania. 1901: Bill defeated. 1903: Bill defeated. 1905: Bill defeated.

Rhode Island. 1887: Bill amended favorably to Christian Science and passed. 1899: Bill amended favorably to Christian Science and passed.

South Dakota. 1905: Bill defeated.

Tennessee. 1901: Bill amended favorably to Christian Science and passed.

Texas. 1901: Bill amended favorably to Christian Science and passed. 1903: Bill defeated. 1905: Bill defeated.

Utah. 1905: Bill defeated.

Washington. 1905: Two bills defeated.

West Virginia. 1903: Bill defeated. 1905: Bill defeated.

Wisconsin. 1899: Bill amended favorably to Christian Science and passed.

Note.—In this exhibit a bill is referred to as having been defeated when it was finally defeated or ended by the action of either a legislative committee or the legislative assembly. An amendment is referred to as having been favorable to Christian Science where the wording of the original bill was finally changed so as not to affect or apply to the practice of Christian Science.

EXHIBIT SHOWING WHERE THE LAWS REGULATING THE PRACTICE OF MEDICINE EXPRESSLY EXCEPT CHRISTIAN SCIENCE EITHER BY NAME OR BY GENERAL WORDS PLAINLY INCLUDING THE PRACTICE OF CHRISTIAN SCIENCE. (COMPILED SEPTEMBER 1, 1905.)

Colorado. Law quoted on page 35.

Connecticut. "But this chapter shall not apply to . . . Christian Science, nor to any person who does not use or prescribe in his treatment of mankind, drugs, poisons, medicines, chemicals, or nostrums."

Note.—This clause was inserted in the original bill by the judiciary committee at the instance of a homœopathic physician, and no one objected to the amendment.

Illinois. "This act shall not apply to . . . any person who ministers to or treats the sick or suffering by mental or spiritual means without the use of any drug or material remedy."

Indian Territory (by act of Congress). "And provided further that . . . Christian Science . . . shall not be affected by this act."

Kansas. Law quoted on page 31.

Kentucky. "But this act shall not apply to the practice of Christian Science."

Maine. "The seven preceding sections shall not apply to . . . persons practising . . . Christian Science, so-

called, or any other method of healing if no poisonous or dangerous drugs are employed or surgical operations performed: provided such . . . persons do not violate any of the provisions of the preceding section in relation to the use of 'M.D.' or the title of doctor or physician."

Michigan. "This act shall not apply to . . . those who do not use material remedies, but confine themselves to religious, mental, or spiritual influences in the treatment of diseases."

New Hampshire. "Neither shall the provisions of this act apply to Christian Science."

North Carolina. "Provided that this act shall not apply to any person who ministers to or cures the sick or suffering by prayer to almighty God without the use of any drug or material means."

Tennessee. "And this act shall not apply . . . to Christian Scientists."

Texas. "Provided that the provisions of this act do not apply to persons treating disease who do not prescribe or give drugs or medicines."

Note.—For the occasion and validity of such exceptions, see pages 35 and 43.

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